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The Living Church

VOL. LI MILWAUKEE, WISCONSIN.—OCTOBER 3, 1914 NO. 23

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THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

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HOLINESS IS THE beauty of the Lord God of hosts. Thou canst not separate the one from the other. To have it, thou must have Him. Nor will it be hard to obtain either; for He longs to enter into thy being. Thy longing is the faint response of thy heart to His call.—*F. B. Meyer.*

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

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The World Cry for Peace

October 4, 1914

The whole wide world lifts up its voice today
In one great agonizing human cry
"That peace may come!" For this we look on high
And ask that God would help us as we pray.
From greed of man, from pride, and evil way,
And all that lust for power which leads us nigh
Th'abyss of ghastly war, where bleed and die
Earth's noblest men and boys; O save alway!
The dying plead from blood stained fields of woe.
The wounded from their cots the night watch keep.
The dead their vigils nearer Heaven ne'er cease.
Sad mothers tell the ache their torn hearts know.
From altars comes this world-cry loud and deep
Which angels echo on, "O God, send peace!"

JOHN CRIXSTON CURRIER.

EDITORIALS AND COMMENTS

"Lord, Teach Us How to Pray"

A REMARKABLE thing has happened in American history. The President of the United States has summoned the "God-fearing people" of this country to observe a day of intercession for those nations that are torn with war. He asks us "to repair on that day to [our] places of worship, there to unite [our] petitions to Almighty God, that overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil or thought in the world."

It is a wonderful thing that the chief magistrate of a neutral nation should bid the people thus to prayer for nations that are engaged in war. We are called to intercession of a wholly unselfish character. How are we to fulfil the call?

It is easy to see at the outset that the purpose of the day's intercession is not that of giving information or advice to Almighty God. Most of the prayers that have been set forth by authority in this country are free from that impertinence; but occasionally one strikes an argumentative vein, as though Almighty God were making some strange mistake in the governance of this world, and as though by presenting a few cogent arguments under the guise of prayer, we might convince Him of His error and lead to a reversal of His policy, so that speedy peace might succeed to this horrible war.

Indeed we rather dread the opening of the floodgates of pulpit oratory that must necessarily flow forth next Sunday. We shall hope that the wiser clergy will preach rather upon the nature and duty of intercessory prayer than upon the causes of the present distress. To-day Churchmen of English and Churchmen of German descent are kneeling side by side as brothers before the altars of our churches. They view the causes of the war very differently, each according to his traditions and environment. It is no part of the duty of the Church, through the preachers of sermons, to instruct either of these groups that they are wrong or to put into the mouths of any of them, petitions that they cannot whole-heartedly offer. If our day of prayer for peace should result in estranging brothers who meet together for prayer according to the President's proclamation, our efforts would be singularly ineffective.

AND LET US face frankly the question that will arise in every mind: are we to believe that the observance of this day of prayer will be so effectual that belligerents will lay down their arms because of it? The question will, unbidden, rise to our lips, whether we will or not.

Here is the necessity that we refrain from giving advice to Almighty God. Some great thing is being worked out on earth, of which we cannot know the full import. This does not mean that He impelled men to take up arms against one another. We have heretofore spoken of this war as a colossal crime, and crime may not be imputed to God. He has endowed us with free will, and undoubtedly He will respect the working of our wills. Men rushed headlong into this war, with or without careful planning in advance. But no man can see what will be its results, and God uses such times in His own way to promote the doing of His will, the coming of His Kingdom. Three evangelists record the words of our Lord, "When ye shall hear of wars and rumors of wars, be ye not troubled; for such things must needs be."

Prayer is not the giving of advice. No man can say what line of action on earth will now promote the coming of the Kingdom of God. Superficially speaking, if peace should come to-morrow, leaving nations and men precisely as they are to-day, it would be a calamity. Perhaps war must now continue until the *spirit that makes war* is killed. Perhaps the armed-camp conception of civilization is now destined to come to an end. This war may be the punishment of Almighty God upon the nations that have avowed militarism as national policies. A whole generation elapsed in which men did not destroy that foul creature; perhaps God has taken this way to destroy it for them, through the creature they have made. The result of the Anglo-American War of 1812 was the destruction of all attempts at military defense of the international border. That destruction enabled the American people to develop into the peace-loving people that they are. It was necessary, indeed, that both parties should agree to the condition. If one nation had insisted upon military occupation of the border the other would have been compelled to do the same. So one cannot say that a given European nation is censurable because it did not tear down its fortifications when its neighbor did not. But the whole system of militarism, which requires the building of great fortifications and the maintenance of great armies, is a hateful one. If in the judgment of God this is the only way to destroy the system that has brought the war about, we shall certainly not implore Almighty God to end the war prematurely.

And so the most effectual prayer that we can utter may very likely be that which simply lays the whole world-condition before Almighty God, as a burden that is too heavy for us to bear, a problem that is too intricate for us to solve; asking that He who said "Cast your burdens upon Me" will take it from us; that He from whom no secrets are hid will solve the problems that we cannot.

For we mistake the nature of prayer if we assume that it compels us to advise Almighty God as to His functions. Rather is it chiefly communion with Him, converse with Him; the offering up of our problems and difficulties to Him; the quiet waiting for Him to speak to us; the conversation of sons with their Father. We shall best observe the spirit of the President's proclamation if we shall go to our day of intercession chiefly to try to learn what God would have us do to promote international peace, rather than to instruct Him how to proceed. We need not presume that God will be better able to govern His world as a result of our prayer; we may rather hope that a subdued, contrite, inspired American people will be better prepared to do their part; and that the way of making a lasting peace in which the problems of Europe shall be solved will gradually be unfolded, whether to us—if we may have the honor of being the instrument of God to promote such peace—or to others. Our prayer is not for the glorification of ourselves.

And little though we can explain the psychology of it, prayer is, we know, a true, effectual spiritual force. God has lifted us up to the dignity of being co-workers with Him. He has welded us into the Body, the Flesh, and the Bones of His divine Son. We are thus factors in God and instruments of His holy will. That He should cause certain results to wait upon our prayer is no more wonderful than that the mighty power of electricity can be made to wait upon the touch of a button. The power is His; the exercise of the power may often be vested in ourselves, and exercised through prayer. This involves no limitation of the power of God. Though man may chain electricity and compel it to do his will, God yet reserves the power to send thunder and lightning to do His will. He places forces in our hands; but He also reserves the right to use the force without our intervention. So when we apply the spiritual force of prayer to the solution of the colossal world problem of this war, it is with the knowledge that the power is His. Earnestly do we ask that He will direct its use and not leave us to our own devices. Well may the prelude to our day of intercession be that collect for those who realize the blindness out of which they pray:

"Almighty God, the fountain of all wisdom, who knowest our

necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of Thy Son, Jesus Christ our Lord. Amen."

One practical suggestion we have to make in conclusion. In most churches the service set forth, in the first instance, by the Bishop of New York, and licensed by the greater number of other American Bishops, will be used on that day. The special features of that service are so arranged that they can readily be adapted to any of the Prayer Book offices. That the chief intercession of the day should be in connection with the celebration of the Holy Communion will, we believe, be very generally agreed. In the leaflet containing the service, one collect is designated as that for the day, and appropriate chapters are named for the Epistle and the Gospel. Let these invariably be used in that way; and let the special prayers and collects beginning "Let us pray for the peace of the world," be used immediately before the Benediction. If Morning Prayer immediately precedes the celebration, let it end with the special versicles and the collect, "Let Thy merciful ear, O Lord, be open to the prayers of Thy humble servants," etc.

In this way we shall follow true liturgical principles, and our intercession will be the special intention of our offering of the great Sacrifice.

Who shall say what will be the effect of a whole nation offering up its intercession to Almighty God for the accomplishment of so noble a purpose?

A Plea for Distinct Reading

A CORRESPONDENT in an eastern city sends a plea that the clergy, using the special intercessory prayers for peace that are current in most dioceses, will take care to enunciate them distinctly so that the congregation may participate intelligently in them. "Will not our fathers of the clergy," she asks, "show more feeling for this awful world calamity than a mumbled, lukewarm prayer used when the priest in charge feels like it?"

Her plea is a right one. The prayers used publicly in the choir or at the altar are not the priest's private devotions. They are a part of the "common prayer" of the Church. The priest acts as spokesman for the people in offering them, just as in other places he acts as spokesman from God to the people, and it is an insult both to God and to the people to have these prayers treated as meaningless combinations of sounds.

The laity of the Church long ago acquiesced in the toleration, in our ministry, of probably, on the whole, the worst group of readers that ever essayed publicly to read in English. That appears to be one of the penalties we pay for using printed forms of worship in the English language. The utter hopelessness of getting the service well read has largely sunk into the lay soul so that, where it retains its natural sensitiveness, it often accompanies the offering of the liturgy with the earnest sigh from the heart, "How long, O Lord, how long!" The clergy do not know and cannot know—some of them obviously do not care—how trying the bad reading that is common among them is to the people; and the difficulty of holding children and young people in the Church when the service is so badly read that they cannot follow it intelligently, is a very grave one.

And now, when we are all feeling very intensely over the European situation and yearn to offer the most heartfelt prayer, if we are treated by the priest at the altar as a negligible quantity in the prayers that are put into his mouth as our spokesman, it is a rebuff such as we of the laity feel, and a wet blanket upon our devotions such as will quench all that is not very intense indeed.

The American laity long since gave up their protest against bad reading. So long as the clergy, as a whole, are not willing to correct that atrocity for God's and their work's sake, it is useless for the people to complain. Some day there will be a spiritual awakening among the clergy and they will correct this for themselves. It will never be corrected until the clergy want it corrected.

But in this hour of our spiritual need, when we desire to pour out our hearts in supplication to Almighty God in intercessory prayer, do, reverend fathers, let us know what you are praying for! Then, perhaps, we shall be able to answer *Amen* at the close.

WE submit this profit and loss account to His Imperial Majesty, the German emperor.

ACCOUNT OF
ZEPPELIN BOMB DROPPERS
Sunday, September 27th

PROFIT	LOSS
By one man (non-combatant) blown to pieces in Paris.	The sympathy of the world effectually lost. In its place, disgust, contempt, loathing for human degenerates capable of desiring this profit and wicked enough to carry it out.
One little girl mutilated for life—Paris.	
One old man, 82 years old badly wounded—Dynze.	
One hospital building damaged—Dynze.	
One cow killed—near Paris.	

Let this be distinctly understood. The dropping of these bombs is not an act of war. It is a cowardly assault upon defenseless non-combatants, women and children and old men. In a thousand years the German nation cannot recover from the stigma of Sunday's deed.

If the German government wishes to find a way to obtain the loathing, the disgust, and the contempt of the American people, it could not do it more effectually than by means of this petty murder.

Men will always be remembered for what they do that others had not done before them. William I. will be remembered as the founder of imperial Germany; William II. as he who made war from the clouds upon old men and little children.

Would the Emperor like to have carved upon his tombstone the effigy of that little girl who was maimed in this act?

The Paper of The O. H. C.

THE paper prepared by the Order of the Holy Cross and printed in this issue will be read by many with care, and with regret that the canon adopted by the last General Convention, "Of Religious Communities" (Canon 22), should seem so deficient as to impel that Order finally to decline to seek the recognition which it offers. On the showing set forth by the Superior of the Order, we cannot question the wisdom of their decision. If, as a number of the Bishops hold, the "recognition" that may be accorded by the Bishop in any diocese would not bind his successor, while the Order would be perpetually bound and would have lost the control of its property, no other course than to decline to ask for the "recognition" remains. It would be suicidal for any order to put itself in that position. With Bishop Greer, we feel that the action of a Bishop *would* bind his successor; but we can think of no guarantee that can be given to secure the acceptance of that view by the said successor. And we dissent from the view expressed that it would be necessary, under the terms of the canon, for an Order to transfer the title of its property to the diocese in which it may be situated in order that the canonical provision requiring the property to "be held in trust for the community as a body in communion with this Church" may be fulfilled. Parish corporations hold titles to their own property though that property is also held as a similar trust, the terms of the trust being generally expressed in the deed and in the request to the Bishop to consecrate the Church. Unless all parochial property is also to be vested in a diocesan corporation in order to secure its perpetual use for the Protestant Episcopal Church, we fail to see why community property should be subject to such a requirement, and with the history of the past century behind us we could not recommend that any religious order consent to such transfer.

For with us the appeal to history is not treason. The Anglican Church and many of its Bishops have been exceedingly hostile to the revival of the Religious Life until the present generation. After Churchmen fought the orders for a half century, and have hardly allowed a new generation to grow up since toleration began, it is a little premature for them now to invite the orders to transfer to diocesan corporations the property that has been accumulated with so much sacrifice. The orders have as much right to be trusted as have parish corporations.

Religious communities of men and of women are now a part of the normal life of the Anglican Churches. They must be accepted as such. They are not on probation. They are not under suspicion. They cannot be subjected to more rigorous conditions than are applied to other factors in Church life.

But we are confident that the canon was not meant to ap-

ply such conditions. If it is defective for the purpose of giving ecclesiastical recognition to the communities, we are confident that the Church will desire it to be corrected.

The day of persecution of monks and sisters has passed.

Disestablishment and Home Rule

THE war has strangely and unexpectedly brought a reprieve to the Welsh dioceses of the English Church. The Disestablishment bill has been passed but its operation is suspended until the close of the war. In the meantime it is at least quite possible that a new election may intervene and a Conservative government succeed to that in power, which would probably restore the *status quo* before it had been actually disturbed.

As to Ireland, we should send our heartiest congratulations if their quasi-independence had not been won by this deliberate robbery of the Church in Wales. Whether good can come from a liberty thus iniquitously won, only the future can show. But the principle of local Home Rule coupled with entire loyalty to the empire is perfectly capable of realization, and we only regret that amicable conditions for granting it on its merits could not have been made, instead of "trading" thus scandalously for it. If Ireland also loses Home Rule as a result of the next incoming government, it will be an apt demonstration of the folly of that worldly wisdom that deems robbery of the Church of God not too great a price to pay for the desired end.

That Almighty God might interfere with the culmination of the Irish-Welsh trade seems to have been overlooked.

Death of Bishop Spalding

WE are shocked and saddened by the fatal accident to Bishop Spalding, who was killed last week almost instantly by being run into by an automobile. The report printed in another column shows that he was crossing the street to mail a letter when he was run down. Just as we go to press comes to us by mail the touching information that the letter he was about to mail was addressed to the Editor of THE LIVING CHURCH, and that unhappy letter accompanies the explanation.

He was one of the most lovable of men. "Radical" in everything—politics, social economy, theology—he had that sweet winsomeness which makes rare men attractive to those who differ as well as to those who agree with them. The Editor of THE LIVING CHURCH, differing with Bishop Spalding on many subjects, looked on him as a close friend and he was a constant private correspondent on many topics. Following upon the death of another priest-friend, the Rev. Horace Weeks Jones, with his wife, in another automobile accident shortly before, this comes as an especial shock.

God grant him eternal life and peace, and every blessing in his life beyond the grave!

The "Killing Age"

THIS, from *The Public* (Chicago), is quite worthy of any editorial column:

"It has been estimated that in the wars of the nineteenth century the average cost of killing a man was $3,677. Since it only costs about $1,000 to rear a child to the killing age, this looks like a case for the efficiency experts."

ANSWERS TO CORRESPONDENTS

A. B. C.—Interpreting the requirement of I. Tim. 3:2, "A bishop must be . . . the husband of one wife," the earlier patristic commentators generally held that it both forbade the second marriage of the clergy and also the ordination of those who had been twice married. Later commentators generally reject that view, though there are exceptions, and hold its intent to be that in a day when polygamy was lawful, though unusual, and divorce was both lawful and usual, the "bishop" (*i. e.*, priest) must *especially* adhere to the Christian law of marriage, which even then the Church was not successful in absolutely enforcing among its members. See an excursus on the subject in Sadler, *Com. on I. Tim.* At no time since the Church of England has permitted the marriage of the clergy has any branch of the Anglican Communion prohibited such re-marriage. But for the contrary view see Percival, *Seven Ecumenical Councils*, pp. 363 *et seq.*

SUBSCRIBER.—(1) A crucifer is distinct from an acolyte. The former term applies to the cross-bearer in procession; the latter term to the lay assistants at the altar.—(2) It is not usual to use incense at a marriage at which the Holy Communion is not celebrated.

TO SPEAK angrily to a person, to show your hatred by what you say or by the way you look, is an unnecessary proceeding—dangerous, foolish, ridiculous, and vulgar.—*Schopenhauer.*

GRACE

FOR THE SEVENTEENTH SUNDAY AFTER TRINITY

GRACE of body is so nearly a perfection of poise that each movement is a natural harmony of muscular action. There is no awkwardness or constraint, and so truly is it natural that every normal child exhibits grace of body until self-consciousness interferes with natural spontaneity. And even when grace of movement is acquired by studious practise it is not graceful until the movements that have been learned become automatic; a "second nature."

We speak of a graceful act; "that was gracefully done," when a neighbor manifests social poise, and does the fitting thing in a natural manner, apparently without premeditation or study. And we call them saints who show forth spiritual qualities as the natural expression of an inner state of grace; who make real in their daily lives the second nature that was given in their spiritual birth of baptism.

When we pray for grace, as in the collect for the day, we pray for more than external protection and guidance. We pray also for the Spirit who has His dwelling-place in our hearts, in order that good may flow naturally from within us as the normal expression of that which we have become.

Sabbath observance was an external, formal rule of conduct imposed upon the people from without. The healing of the dropsical man was the natural expression of the love that is in Christ Jesus. The first was a restraint, the second a supreme freedom.

Those who lived under the law of restraint were inordinantly proud and arrogant. He who gave us the law of liberty was extraordinarily humble, for the marks of grace are lowliness, meekness, long-suffering, and the forbearance of love. The Pharisee took pride unto himself, and claimed to be a certain kind of person, because he did or did not do certain things. Our Lord did as He did because He is that He is. His greatest claim for Himself was: "I Am."

Then, was the Pharisee's good-works law of life a failure? Yes, it was a failure for the Pharisee. The good works are necessary, but they are to be works of grace; that is, naturally performed because of the nature of the individual. He that exalteth himself can depend only upon himself. He that humbleth himself has no power of himself, his power is of God; it is God in him and God working through him. God must dwell in us and we in Him before we can do really good works, and then we do works of power in godliness; yet not we, but God working in us.

This is true of the great in every walk of mortal life. Artist, poet, musician, philosopher, statesman, or any other type of man who lives, though dead, has emptied himself of himself in order that some portion of God's glorious beauty and truth might live in him. And in proportion as he lost himself in his calling in so great a measure is his place higher among his fellows.

In spiritual things this is even more truly the law. Grace is of God, not of self. And when it becomes second nature to us we show forth God's will, not our own; for even the Son Himself came to do the will of His Father which is in heaven.

Our chief consideration as children of grace is surely that of "walking worthy of the vocation wherewith we are called"; because, if we are called we shall be placed, and placed whereunto we are called. We need neither self-seeking nor pride, but care that we shall be found worthy to fill our place when we are called to it.

Yet people strive for positions and honors that they cannot "grace" were they to gain them, and the end of their quest must be humiliation. But lowliness, and meekness, and humility are exalted in God's good time, and the children of grace are content to await His time. There are very few names given in the New Testament of those whom God raised to honor, yet the number was great. What are the names of the many saints of our own time, whose prayers avail much and are set forth in His sight as the incense? Need we know? Would they have us know?

God being with them, Christ dwelling in them, the Holy Ghost guiding them, they do that which proceedeth from regenerated lives, full of grace and truth. And some day He that bade them will say, "Friend, go up higher." They shall obtain His promises that exceed all that we can desire. R. DE O.

BUT surely for nothing less than failure in integrity must you ever fail your friend.—*Ruth Ogden.*

ENGLISH CLERGY ENLIST AS CHAPLAINS

But the Primate Holds They May Not Serve in the Ranks

EXETER CATHEDRAL SENDS GIFT TO ARCHBISHOP OF MALINES

Welsh Disestablishment Bill Passed but Operation Suspended

OTHER LATE ENGLISH NEWS

The Living Church News Bureau
London, September 15, 1914

THE Archbishop of Canterbury has addressed a letter to the Bishops of his Province on the question whether it is right and proper that clergy should volunteer for the war as combatants. The Archbishop recognizes, he says, the *prima facie* arguments which can be used by the younger clergy or by others on their behalf in support of such action at a moment like the present, and he has given careful attention to a question which some people feel to be a very difficult one:

"By every line of thought which I have pursued I am led to the conclusion that I have been right in maintaining from the first that the position of an actual combatant in our army is incompatible with the position of one who has sought and received holy orders. The whole idea which underlies and surrounds ordination implies this. We have a calling of our own of a quite specific kind, and throughout the whole history of the Church authoritative expression has been given to the paramount obligation of that calling. Under this obligation those who have been ordained to the ministry of Word and Sacrament ought, even in time of actual warfare, to regard that ministry, whether at home or in the field, as their special contribution to the country's service."

The Archbishop rejoices to know that from the ranks of the most active of the clergy there have been offers to serve as chaplains in the army or navy during the war far more numerous than could possibly be accepted. Those who have been so accepted are sharing to the full the brunt of their service. Like himself, the Archbishop supposes the Bishops are now giving counsel to clergy and especially to younger men who are seeking advice in this matter. Continuing, he says: "In giving such advice I have tried to keep in view not only the personal fitness of the particular man for service with troops, but also the claims and opportunities of the parish, or other work, which he would be leaving. During the coming months, when in every congregation and in every home the hearts of men and women will be open in a unique degree, and when guidance both spiritual and temporal will be sought and welcomed, the opportunities of helpful service open to an experienced parish priest may probably be greater than any that we have known. Other and younger men may be able to use as well or better than he could use it the sacred opportunity which falls to the chaplain in the field, and he must be on his guard lest the glamor of that call may lure him from the more prosaic but not less vital work to which he has been solemnly accredited at home." Its unique opportunities will, the Archbishop believes, grow constantly greater as the days of trial and stress run on.

Help Repair Malines Cathedral

The Dean of Exeter writes to the *Times* in regard to the use they have made of the collection on Sunday last at the Cathedral for their own Fabric Maintenance Fund. They are sending it to the Cardinal Archbishop of Malines and to the burgomaster of that Belgian city "as a token of sympathy", and they hope to increase the contribution from time to time. If this is known, the Dean adds, other Cathedrals may do the same. It will be recalled that ruthless damage was done to the Cathedral of Malines by German soldiers while Cardinal Mercier was absent in Rome.

Renewed Attack on Welsh Church

After a welcomed lull in the controversy over the Welsh Bill, occasioned by the outbreak of this stupendous war, the government has again shown its implacable hostility to the Church and opened the old wound by its determination to pass the bill before Parliament is prorogued this week. The Prime Minister has thus broken the truce that there was to be no controversial domestic legislation during the continuance of the war. And he is acting in regard to this matter upon the very same principle that he has so strongly condemned and denounced in the Germans in their philosophic mentality and militarist policy—namely, that of physical force, and that might makes right. The government has stolen an advantage by the war to go on with the bill, as also in the case of the Irish bill, as the Marquis of Lansdowne well said last night in the House of Lords. "You are trying," said Lord Lansdowne to the Marquis of Crewe, who represented the government, "to accomplish now without a struggle what you could not have got without a contest which would have gone hardly with the government last July." But as the Welsh bill is to contain a suspensory clause, to the effect that no steps are to be taken to bring it into operation until the conclusion of the war, there is this consolation to Churchmen—that the Act is likely to remain a dead letter until repealed by the new government, which is bound to be Conservative-Unionist.

Death of Sister Ethelred

Last week's *Church Times* contained an "In Memoriam" notice of Sister Ethelred, of the community of St. Mary the Virgin, Wantage, whose earthly life, brought to a close at the age of 34, is said to have been one of rare promise, and in this young Religious the Wantage community may well have hoped it had found "every qualification for future guidance and leadership." She had been taken very ill out in India, and was brought home last spring by the Mother Superior. Sister Ethelred, as Ethel Romanes, daughter of the late Professor George Romanes, had been highly educated, and all the training and equipment received at Oxford she carried with great success into her scholastic work as a teacher in one of the high class schools of the Wantage community. The correspondent writes:

"She seemed to have so much to do for us here. She had all the gifts that were so sorely needed for the spiritualizing of the coming generation. She was equipped at every point. She had remarkable intellectual ability, which had been trained and schooled and proved by every standard and test. She had steadily kept herself abreast of modern thought and literature and criticism; she had inherited a great intellectual tradition from her distinguished father, George Romanes. She had ever by her side, in most affectionate and fruitful intimacy, her mother's keen interest in all that concerns the life of mind and spirit."

May she rest in Christ and come to the perfect vision of God!

Bishop of Korea Detained

The Bishop of Korea, like the Bishop of Zanzibar, has been detained in England by the war. He arrived in this country, *via* Siberia, at the beginning of July, and finds his return by the same route cut off; the difficulty is how to get back at all. "As far as I can see," he writes, "there remains only the Arctic and Antarctic Oceans open to me as alternative routes! Anyhow, there seems nothing for it but to wait upon events for another week or so. It is perfectly plain that there is no chance of my being back in Korea by Michaelmas." J. G. Hall.

CONTRIBUTIONS FOR WAR RELIEF

THE Presiding Bishop has received the following cablegram, and is hereby publishing it through the Church papers:

"London, September 21, 1914.

"We, officers of the American Societies in London, beg you request churches of your denomination throughout America on October 4th to have collections for distribution, regardless of creed or nationality, to War Sufferers' Funds, to be allocated to established organizations by under-mentioned committee.

"Herbert Clark Hoover,
Chairman, American Relief Committee.
Mrs. L. Henry Hoover,
Pres., Society of Women in London.
G. W. McKinley, *American Club.*
Mrs. John Astor,
Vice-Pres., American Women's War Relief Fund.
Hon, Secretary,
Winifred Holt, *American Women's Relief Committee.*
Hon. Treasurer in England,
Messrs. Morgan, Grenfell & Co.

"Subscriptions should be sent to their New York office, Messrs. J. P. Morgan & Co., New York."

We live not for ourselves, but for God; for some purpose of His; for some special end to be accomplished, which He has willed to be accomplished by oneself, and not by another; something which will be left undone, if we do it not, or not be done as it would have been done, if the one ordained to it had done it. We live gifted with certain forms of spiritual grace embodied in us, for some purpose of Divine Love to be fulfilled by us, some idea of the Divine Mind to be imaged forth in our creaturely state. To devote oneself to God is to concentrate the powers of one's being to their ordained end, and therefore to have the happiest and truest life—happiest, because happiness must be in the accordance of these powers with the law of their creation, and truest, because the attainment of the highest glory must be in the accomplishment of the end for which we were created.—*T. T. Carter.*

PEACE SERVICES ARRANGED IN NEW YORK

Bishop Greer's Service Generally to be used

TRAINING SCHOOL FOR TEACHERS IS REOPENED

Cornerstone Laid for Holy Rood Church

OTHER NEWS OF THE METROPOLIS

New York Office of The Living Church
11 West 45th St.
New York, September 28, 1914

BISHOP GREER returned last week from his summer home at Northeast Harbor, Maine, and went into residence at the newly completed Bishop's house on Cathedral Heights. He has issued his special form of service for the Peace Sunday, and has transmitted it with a letter of authorization to his clergy. Arrangements for the observance of the day are very general in the city as elsewhere. A pastoral letter has been issued by the administrator of the Roman Catholic archdiocese authorizing the observance of the day, and the heads of religious organizations generally are preparing to carry out the President's plan.

Plans for Sunday School Teachers

Plans for the Diocesan Training School for Sunday School Teachers under the teacher training committee of the diocesan Board of Religious Education are set forth in a prospectus just published. A nominal fee of $1.00 will be charged for tuition, and a course of three years is prepared agreebly to the beginning made last year. The plan calls for forty hours of class work during each of three years, divided as follows.

First Year's Work.—Child Study and Religious Pedagogy; Life of Christ; An Outline of Christian Missions; The Christian Year.

Second Year's Work.—Acts and Epistles; Catechism and Christian Doctrine; Prayer Book and Church Worship; History and Organization of the Sunday School; The Land of the Bible.

Third Year's Work.—The Old Testament; Church History.

It is also so arranged that the entire course may be taken in two years if so desired. The classes will be held in the Diocesan House. Among the instructors are the Rev. Henry K. Denlinger, rector of the Church of the Holy Apostles, Rev. Wm. Walter Smith, M.A., M.D., Rev. Arthur R. Gray, Educational Secretary of the Domestic and Foreign Missionary Society, Rev. Pascal Harrower, chairman of the New York Sunday School Commission, Rev. Harry P. Nichols, D.D., rector of Holy Trinity Church, Harlem, Rev. Edward Arthur Dodd, Ph.D., rector of St. John's Church, Clifton, S. I., Rev. Milo H. Gates, D.D., vicar of the Chapel of the Intercession, Rev. Howard Weir, Grace Church, fellow at Varion Seminary, and the Ven. Hiram R. Hulse, Archdeacon of New York.

Cornerstone Laying

The cornerstone of the new Holy Rood Church, 179th street and Fort Washington avenue, Manhattan, was layed Saturday afternoon, September 19th, by Bishop Burch. Addresses were made by the Bishop, the Rev. Dr. Stuart Crockett (rector of the parish), Bishop Olmsted of Colorado, and Mr. Edward T. Cockey, senior warden. The improvements will cost about $75,000, and will be a great credit to the parish. They have already been described in THE LIVING CHURCH.

A Priest Held by Italian Gov't

It is reported that the Rev. Dominick A. Cassetta, one of the curates of Trinity parish, assigned to special duty in St. Augustine's chapel, East Houston street, was ordered to join the Italian army as he was leaving Italy at the end of his vacation abroad. As he is a priest in canonical residence in the diocese of Long Island, Bishop Burgess and the rector of Trinity parish, Rev. Dr. Manning, are endeavoring through diplomatic channels to obtain his release. The King of Italy had ordered that no Italian born in Italy should be allowed to leave the country. As Fr. Cassetta was so born he came under the royal mandate, although he was but five years old when he first came to this country. He was educated in the New York high schools, Trinity College, and the General Theological Seminary. He has voted here, it is submitted, since he became of age, and his father was an American citizen, but the visiting priest is held subject to Italian military laws.

The Junior Clergy to Go as Guests

The Rev. A. M. Hildebrand, chaplain of the Sea View Hospital for Tuberculosis and the City Farm Colony on Staten Island, has extended an invitation from the New York City Missionary Society and Commissioner Kingsbury and the superintendents of the above city institutions to the members of the Junior Clergy Missionary Association to visit these institutions and be their guests at luncheon on Tuesday, October 13th. The President of the J. C. M. A. has accepted this invitation and called a special meeting. The guests are to meet in the up-stairs waiting room of the South Ferry piers to take the 10:30 A.M. boat. The Rev. Mr. Tinker will meet the members here and personally conduct them to Castleton Corners, Staten Island (fare 20 cents round trip), where automobiles will meet them.

All clergy, within twenty years of their ordination, residing in New York or the surrounding dioceses, may become members of the Association by payment of the annual dues of $1.00 to be sent to the treasurer, the Rev. John A. Chapin, 2040 Seventh avenue, New York City.

Trinity Church Renovated

After being closed for repairs for three months, Trinity Church will again open its doors on Sunday, October 4th. This period of renovation in Trinity Church, the first occasion in twenty-seven years that has caused the church to be closed, has resulted in no elaborate changes in the interior of the edifice. An effort has been made to restore the austere and simple dignity that had been partly effaced by time. The walls and the lofty ceiling were carefully refinished in the original shades. The pews and attachments of the church were all renovated. The service at the opening will be the special intercession for peace, and Dr. William T. Manning, will preach at the 11 o'clock service. During the summer all of Trinity's services were held in the chapel of All Saints', adjoining the church on the north side.

Work of Evangelistic Committee

The Evangelistic committee, of which Stephen Baker, the well-known Church layman, is president, gave up its Carnegie Hall rally this fall owing to conditions growing out of the war. Its season was most successful but also most difficult near the end from the same war conditions. One most pleasing feature of its work was new. In its camps for children, which this season numbered seven, the committee brought in the novelty of cut flowers. The many children going to the country for vacation, largely sent by the committee but many more by others, were encouraged to send back flowers to the children in the city tents and camps. All entered into the novelty heartily. On one warm night, four hundred children present in one tent, two hundred big red roses came in. The instructors were in a quandary until a nearby florist sold them on momentary credit two hundred plants. The girls got the roses and the boys the plants, and all went well. The feature of the work is to be enlarged next season. Children under instruction by the committee's efforts were taught Bible verses, songs, and games.

CLOSE OF THE MISSIONARY YEAR

THE missionary treasury closed on August 31st with an indicated deficit for the year amounting to $57,000. This sounds depressing but it should be remembered that the appropriations for the year were $84,000 greater than those of the year preceding, and that legacies available toward paying appropriations fell off in amount about $20,000. Therefore, as a matter of fact, the gifts of the living in the Church were $47,000 in excess of last year. This in a year of financial depression, which closed with a month of European war, is a record which shows that the Church has not given way to discouragement nor panic, and justifies the expectation that she will continue bravely to carry on her missionary work.

The Children's Lenten Offering for this year amounts to $181,183.67. This is an increase of $5,448.96 over the offering of last year. All honor to the children of the Church.

Y. M. C. A. WORK AMONG BRITISH SOLDIERS

MR. W. E. BRISTOL, a Y. M. C. A. world committee secretary, returning from Switzerland and just arrived in New York, reports wonderful activity in mobilization camps in England. The Archbishop of Canterbury and the Bishop of London have each purchased tents, among many others, for use of soldiers in training. No fewer than 400 camps have Christian work throughout England. In Paris the wife of the association secretary has taken up association work while her husband is at the front. Another world committee leader, presiding at a London conference at the breaking out of the war, is carrying a private's gun in France. The student work throughout Europe is thoroughly disorganized, and practically every city association secretary is fighting on one side or the other. One Paris association building is turned into a hospital, and the London one into a recruiting station. Oxford and Cambridge students to the number of nearly two thousand are engaged in volunteer Christian work, some in charge of Church of England, some Y. M. C. A., some Free Church.

THOUGHTS THAT disturb and trouble us seldom come from God. It is generally best to put them away, and throw ourself, with increased trust in Him and mistrust of self, at His feet. And never forget, amid whatever may befall you—dryness, coldness, desolation, and disappointment, consciousness of many faults, and of great weakness, and want of faith—that where love is, there God is sure to be. He never yet has suffered any soul to fall wholly from Him which, amid all its frailties, and falls, clings to Him in love.—*H. L. Sidney Lear.*

PREPARING FOR GENERAL MISSION IN CHICAGO

Father Bull Gives Suggestions to the Clergy

NEW SUNDAY SCHOOL ORGANIZED AT BATAVIA

Prepartions for Brothehood Convention

OTHER HAPPENINGS OF THE CITY

The Living Church News Bureau
Chicago, September 28, 1914

ON Monday, September 21st, the Rev. Henry Power Bull, S.S.J.E., addressed a well attended meeting of the clergy in the Church Club rooms, giving specific data concerning the preparations necessary in each of the twenty-three congregations planning to hold parochial missions during the first eight or ten days of November. Instructions as to the wisest forms of advertising, the distribution of prayer cards and of invitation cards, the rehearsal of mission hymns, the holding of at least weekly services of intercessory prayer from now on until the missions are to begin—these and other valuable points were specified as of paramount importance. Services of intercession have already been started in several of the parishes, and signs have been painted for vestibule and parish house announcing the missions. Fr. Bull will soon send to all the clergy copies of special prayers which are to be used at the Cathedral, where he is to conduct the mission. As a part of the preparation being made by the Cathedral congregation, "cottage meetings" are being held, for prayer and instruction, in various parts of the West Side, at the homes of Cathedral people. Those parishes which celebrate the Holy Eucharist daily have in some instances selected a certain morning each week for special intercessions, while offering some prayers for the mission at every service. The other parishes have added to their usual service lists at least one weekday celebration, with the special intention of prayer for the mission. In spite of the great difficulty of attracting attention in Chicago to anything which is out of the usual routine, it is felt that these earnest and active efforts of preparation will bring results, and all of October will be devoted to this enterprise.

Sunday School Work

Sunday school activities are enlisting attention in nearly all parts of the diocese, as September closes. The "Fox River Valley Sunday School Institute" was organized on the Fifteenth Sunday after Trinity, September 20th, at the meeting held at Batavia, of which mention was made in last week's leter. Despite the very warm weather the attendance was excellent, and the Sunday schools at Aurora, Elgin, Elmhurst, Dundee, Geneva, and Wheaton, were represented by clergy or by teachers or by both. Helpful addresses were made by the Rev. C. H. Young and the Rev. F. E. Wilson, of the D. B. R. E. The following officers were elected: President, the Rev. J. M. Johnson, rector of the Church of the Redeemer, Elgin; Vice-President, the Rev. Canon Henry Grattan Moore, rector of Calvary, Batavia; Secretary, Mr. H. W. Spiller of Trinity Sunday school, Aurora; Treasurer, Mr. C. H. Westbrook of Trinity Sunday school, Wheaton; Executive Committee, the above officers and Miss T. Hartwig of Geneva, Miss Jeannette L. Sturges of Elmhurst, and Mr. J. T. McNabb of Glen Ellyn. At the close of the afternoon session, luncheon was served in the rectory. This new organization is the fourth Sunday school institute in our diocese, the other three being those of the North Shore, and the West and South Sides of Chicago.

The first of these to hold a fall meeting this year was the North Shore institute, and the meeting was held at Christ Church, Waukegan, on the afternoon and evening of Thursday, September 24th. It was missionary in character. A brief devotional service was held at 5:45 P.M., the preacher being the Very Rev. Selden P. Delany, D.D., of Milwaukee, the subject, "The Missionary Ideal of the Sunday School." There were supper, sectional conferences, a business meeting, and addresses by Miss Margaret A. Kehoe of Christ Church, Woodlawn, on "Carrying the Sunday School into the Home;" Mrs. Wm. S. Bishop of Christ Church, Winnetka, on "The Cradle Roll and Font Roll as Agencies for Bringing the Children into the Church"; and by Dean Delany, on "Methods of Imparting Missionary Instruction to the Sunday School."

B. S. A. National Convention

With the approach of the annual National Convention of the Brotherhood of St. Andrew, the activities of the Brotherhood are being accentuated. The Atlanta Convention Committee reports that the "Atlanta Club" already numbers about thirty-five members, one-third of whom are clergy, and the local assembly meeting held at Hinsdale on Saturday afternoon and evening, September 26th, added the possibility of other names. This was a successful meeting, with a varied program. Baseball and the like occupied the time from 3 to 5 P. M., and at 5 o'clock Mr. Courtenay Barber addressed the meeting on the subject of the convention, and a conference followed on "Mobilizing the Church Army," Mr. J. L. Houghteling, Jr., being the chairman. After supper, Evensong was held, the sermon being by the Rev. Leonard W. S. Stryker, rector at La Grange.

Waterman Hall Opens

Waterman Hall, the diocesan school for girls, entered upon its twenty-sixth year on Thursday, September 24th. In spite of the adverse conditions of the times, the registration is much larger than at the opening last year, and the capacity of the school has been reached by the enrollment. One of the interesting features of these registrations is that so many of the pupils are the children of former members of the school. The Rev. Dr. B. F. Fleetwood has been the rector of the school since its inception.

Miscellaneous Items

The Rev. S. H. Bishop, deacon, graduate of Columbia University and of the General Theological Seminary, has been appointed curate at St. Thomas' Church, to assist the Rev. J. B. Massiah, priest in charge. He began his new duties on the first of September. Recent preachers at St. Thomas' have been the Ven. E. T. Demby, Archdeacon of the Colored Work in the diocese of Tennessee, and the Rev. Robert W. Bagnall, rector of St. Matthew's Church, Detroit. The communicant membership of St. Thomas' congregation has grown from 830 to 900 during the past year. It is thus one of the largest congregations in the diocese. The Men's Club of Grace Church, Oak Park, opened its series of monthly meetings on Wednesday, September 23rd, the address being by Mr. J. J. Arnold, vice-president of the First National Bank of Chicago, the theme being "The Financial Effects on the United States Produced by the European War." The members of the Oak Park Business Men's Association were invited to attend the meeting, as guests of the club. The Rev. Dr. James E. Freeman, of Minneapolis, was the speaker of the evening at the well-attended parish dinner of St. Mark's, Chicago, the Rev. W. G. Studwell, rector, on Friday, September 25th, at Lincoln Center. At St. Michael and All Angels' Church, Berwyn, the Rev. A. W. Gustin, rector, a full set of red silk Eucharistic vestments, and a handsome brass alms bason with offertory plates, have lately been given by members of the congregation. The alms bason and plates are memorials. The Diocesan Board of Religious Education held a meeting at the Church Club rooms on Monday, September 21st, at which plans were discussed concerning the Church School of Religious Instruction for Sunday school workers, to be established later in the season. The members of the faculty of this carefully-planned school of instruction have nearly all been appointed, and a helpful series of lectures will be provided. On the evening of the Sixteenth Sunday after Trinity, at the Church of the Redeemer, Chicago, there was held a Solemn Evensong, it being the third annual service of the parish guild of acolytes.

TERTIUS.

MILWAUKEE DIOCESAN COUNCIL

THE council of the diocese of Milwaukee held its annual session at Bosworth Hall of the Cathedral on Tuesday and Wednesday of last week. There was a fairly large attendance, and discussions as to the routine work of the Church rather than legislation of importance.

The council at the outset unanimously accepted its place in the Fifth Province. The Bishop's address told of the incidents of progress throughout the diocese, laying stress upon the increase of diocesan endowment; upon the great importance of rural missionary work, in connection with which he cited the successful work at Melville where there is a large congregation in the midst of a farming population and with no village; and the beginning of university student work at Madison in connection with a newly organized parish, the rectorship of which it was hoped might be combined with the office of student pastor. He had been disappointed however in not having a priest for the position ready to begin at the opening of the fall session of the university.

There was some discussion on the first day over the comparative convenience of spring vs. fall conventions, a special committee appointed a year ago having studied the subject and recommended a change from the present September date to the first week in May. This report was presented by the Rev. F. S. Penfold, chairman. It was considered and defeated, but the date was changed from the third to the fourth week in September, subject to ratification next year. There was also a discussion as to the advisability of continuing the present Australian ballot system, which has proven faulty, first, because of the large number of nominations for each office, and, secondly, because the lack of verbal nominations makes it impossible to introduce and vouch for new names, so that the results of elections almost invariably prove adverse to new nominees, and the opportunities for making new acquaintances on the part of a body of men from such distances are not frequent. The whole subject was referred to a special committee, of which the Rev. Holmes Whit-

more is chairman, to make a new study of the subject and report next year.

At the elections Mr. H. J. Dreher was chosen to succeed the late C. P. Jones as treasurer of the diocese. The members of the Standing Committee were reëlected, and the following were elected as delegates to the Provincial Synod: Dean Delany, Rev. Messrs. Frederick Ingley, F. S. Penfold, and C. B. B. Wright, Ph.D., Messrs. H. J. Dreher, H. N. Laflin, T T. Lyman, and F. C. Morehouse; alternates, Rev. Messrs. W. G. Blossom, P. H. Linley, A. H. Lord, W. F. Shero, Ph.D., Messrs. George E. Copeland, I. L. Nicholson, S. G. Moon, and Hon. J. B. Winslow.

The dinner tendered annually by the Church Club to the council was held on Tuesday evening, and was even a greater success than usual. Dean Delany, speaking on Our Penchant for Killing Enthusiasm, told of the spiritual uplift that the diocesan councils might be and are not. The Rev. Stanley S. Kilbourne of New York spoke of work among college students throughout the country. Archdeacon Hood related incidents concerning work and prospects in northern Wisconsin. The Rev. J. A. Maynard, who had traveled through Central Africa as an agent for the British and Foreign Bible Society, gave a remarkable address relating to experiences connected with the introduction of Christianity into parts of the dark continent. Dean Bell of Fond du Lac spoke enthusiastically on the subject, "The Church and the People," showing the necessity for entering into the intellectual position of whatever class of men the Church might come into contact with, and explaining the function of the Church to the social order as not that of promoter of any social order, but that of giving spiritualization to it. And finally the Bishop of the diocese, in very happy language, closed the evening's work.

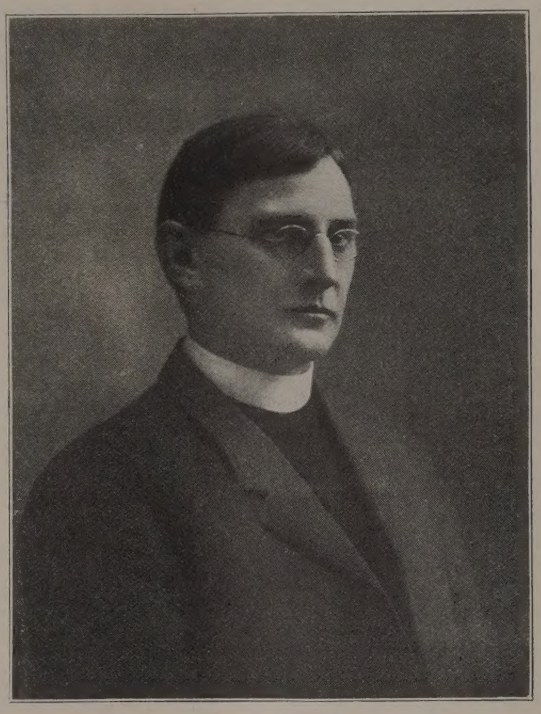
BENEDICTS IN HISTORY

STRANGE MEMORIES OF THE PAST

THE choice of the name Benedict by the new Pope—possibly on account of the connection of the last Benedict, Cardinal Lambertini, with Bologna, of which until yesterday Benedict XV. was Archbishop, revives some strange memories.

Benedict III. was at one time imprisoned, and was hard put to maintain his position. He was Pope when Alfred the Great, then a boy, visited Rome. Benedict V. was a true Pope elected in circumstances of great danger while an anti-Pope was in power. The Pope was deposed in 964 by the German Emperor Otho I. and exiled to Hamburg. Benedict VI. was a protégé of the German Emperor Otho II. He was imprisoned and strangled by a party of nobles under Crescentius and the Deacon Boniface Franco, who afterwards became anti-Pope. Benedict VIII., although a layman, was elected Pope in 1012 and proved a pious and capable Pontiff. Benedict IX. was elected when very young, probably not being even of age at the time. He is believed to have sold the Papacy in order, as it is stated, that he might marry. He had been struggling with the anti-Pope Sylvester and he sold his office to Gregory VI., who carried through the bargain in order to rid the see of its disgraceful incumbent. Benedict IX., however, turned against Gregory and all three claimants had to be deposed in 1046. Benedict X. was an anti-Pope but Benedict XI., a Dominican who was poisoned in 1304, was beatified in 1733. Benedict XII., a Frenchman, elected in 1334, was anxious to restore the seat of the Papacy to Rome, but being unable to do so began to build the celebrated Palace of the Popes at Avignon.

The anti-Pope Peter de Luna took the title of Benedict XIII., and after vexing Christendom for many years was compelled to abdicate in 1417. The real Benedict XIII. was also a Dominican and an Orsini. He was a zealous and wholehearted reformer of remarkable piety. He protested vigorously against his election as Pope in 1724, and only accepted the Tiara at the express command of the General of his Order. Benedict XIV. was elected only after a conclave lasting six months, from February to August 1740, and became one of the most remarkable and capable Popes of the eighteenth century.—*London Times.*



RT. REV. FRANKLIN S. SPALDING, D.D.
Late Bishop of Utah

DEATH OF BISHOP SPALDING

BY a shocking accident on the evening of Friday, September 25th, the Right Rev. Franklin S. Spalding, D.D., Bishop of Utah, was almost instantly killed by an automobile near his home in Salt Lake City. Bishop Spalding had gone to the street to mail letters, and a large automobile, run by a young girl, came toward him. Both the Bishop and the machine dodged. The Bishop was knocked down and dragged fifty feet and killed almost instantly. The body was taken to St. Mark's Cathedral, where it lay in state over Sunday.

The funeral service was held at the Cathedral at 10:30 on Monday morning, September 28th. The edifice was crowded to the doors. The pall bearers were selected from among the clergy. Bishop Thomas of Wyoming conducted the service assisted by Dean Colladay and Archdeacon Jones. The combined choirs of the city churches and the chief state and city officials were present, as were representatives of all religious denominations of the city and of labor organizations. The body was conveyed by private car to Denver accompanied by six of the clergy. Interment was from the Denver Cathedral on Tuesday afternoon.

Bishop Spalding was the son of the Rt. Rev. John Franklin Spalding, D.D., first Bishop of the diocese of Colorado. He was born at Erie, Pa., where his father was rector of St. Paul's Church, on March 18, 1865. His collegiate course was at Princeton, from which he took the degree of A.B., after which he was graduated at the General Theological Seminary, class of 1891, taking the degree of B.D. He was ordained deacon in the same year and priest a year later by his father, the Bishop of Colorado. He spent his diaconate at All Saints', Denver, and after his ordination to the priesthood was principal of Jarvis Hall and afterward rector of St. Luke's, Montclair, in the same city. In 1896 he became rector of St. Paul's Church, Erie, Pa., of which his father had been rector many years previously, and continued in that work until 1904 when he was elected Bishop of Salt Lake and went to his last work. The title of his district was afterwards changed to Utah. He has also been in charge of the missionary district of Nevada since the death of Bishop Robinson.

Bishop Spalding was an energetic missionary and very active also in matters pertaining to social reform. He was a pronounced Socialist.

THE OUTWARD FEATURES of our life may not be all that we should choose them to be; there may be things we wish for that never come to us; there may be much we wish away that we cannot part from. The persons with whom we live, the circumstances by which we are surrounded, the duties we have to perform, the burdens we have to bear, may not only be other than what we should have selected for ourselves, but may even seem inconsistent with that formation and discipline of character which we honestly wish to promote. Knowing us better than we know ourselves, fully understanding how greatly we are affected by the outward events and conditions of life, He has ordered them with a view to our entire and final, not only our immediate, happiness; and whenever we can be safely trusted with pastures that are green, and waters that are still, in the way of earthly blessing, the Good Shepherd leads us there.—*Anthony W. Thorold.*

Two Proposed Lectionaries

By the BISHOP OF VERMONT

TWO new Lectionaries have been published this summer. One is a revised report of the Committee of the Lower House of the Canterbury Convocation, that is, an amended form of the tables presented in the spring of last year. The other is prepared for the Episcopal Church in Scotland, by a committee appointed by the Scottish Bishops. It will be interesting, and may be useful, especially in view of our own efforts for a better lectionary, to note some of the leading features of these proposals in England and Scotland.

1. Both follow the Church Year, that is, they are based on the ecclesiastical weeks rather than on the civil months. The object of course is to provide lessons for weekdays as well as for Sundays which will be suitable for the season. This does not mean that *every lesson* will have a direct bearing on the topic of the season, but that the *books* read will be in harmony therewith. The plan should certainly avoid such an anomaly (just what we were trying to escape) as the reading the story of the Passion and the Resurrection in Christmas week, which the Canterbury tables prescribe—Mark xv and xvi on December 29, 30, 31! The chief difficulty of the plan comes from the uncertain or varying number of weeks after the Epiphany and after Trinity. This involves of course a break in the continuity of reading. This difficulty, which is not an insuperable barrier, can only be entirely removed by the adoption of a fixed date for Easter. For this we must wait until we have achieved the reunion of at least Western Christendom.

2. Both Canterbury and Scotland provide a harmonized reading of the Gospels at Evening Prayer on weekdays during part of the Trinity season. Canterbury includes the Fourth Gospel, and thus occupies seventeen weeks; the Scottish harmony is limited to the Synoptic Gospels, and takes twelve weeks and a half. The attempt is interesting, but it involves considerable difficulties. Critics will question (1) decisions as to the order of events, and (2) the choice of which of two or three parallel narratives is to be read, the simpler or the more elaborate. To some it will seem better to read in course the several gospels as they have been given to us, each with its own presentation of our Lord's life, and with its peculiar tone. This remark applies to more than the rival plans of reading the gospels; it is equally applicable to the schemes suggested by some persons (but not adopted in either of the lectionaries under review) of providing what are practically Proper Lessons for every day in the year, instead of reading books in course.

3. Both Canterbury and Scotland keep distinct the Sunday and the weekday courses. In view of the widely different size and character of Sunday and weekday congregations (especially in this country), this would seem to be necessary. Attempts to combine Sundays and weekdays in one course must inevitably lead either (1) to the abandonment of the choice of what may be called outstanding passages of Scripture for Sundays, or (2) if this be aimed at, to the manipulating of the lessons for the intervening days by a process of squeezing or expanding to fit the Sunday lessons.

4. Both Canterbury and Scotland maintain generally a continuity between morning and evening lessons. This seems to the present writer a great mistake, especially with regard to weekdays. For the most part we have distinct courses of New Testament lessons (Gospels for the morning, Acts and Epistles for the evening, and *vice versa*); why should we not likewise have distinct courses of Old Testament lessons (e. g., from Historical and from Prophetical and Didactic books)? A good many persons can attend with some regularity one daily service who cannot attempt both, or can read at home the lessons of one service; why should such persons be presented with roughly alternate chapters or a story with continual gaps? If entirely distinct courses from both O. T. and N. T. were provided, it would then be practicable to shift the whole tables in successive years. The vagaries of both lectionaries under review in this matter are really curious. Canterbury reads the O. T. continuously morning and evening on weekdays throughout the year, and the N. T. sometimes thus and at other times in distinct morning and evening courses; e. g., I Corinthians is begun separately, and then taken morning and evening; so is St. Luke. Scotland also wobbles.

5. Both provide for a larger amount of lessons from the deutero-canonical books than we have been accustomed to—those books which it might be said with regard to our practice, the Church doth *not* read for example of life and instruction of manners. Canterbury introduces Sunday lessons from the Apocrypha (but only as alternates) in Septuagesima and Lent, and for a good many Sundays after Trinity, with a week of Maccabees, and of Wisdom, and three weeks of Ecclesiasticus in the late Trinity season. Scotland has four weeks of daily lessons from the Apocrypha late in Trinity season and four in Epiphany, with very rare Sunday lessons.

6. No attempt is made to correlate the first and second lessons one with another on ordinary Sundays. If books are read in course there cannot be any close connection between O. T. and N. T. lessons on weekdays. On great holy days there will of course be a connection, both being chosen as suitable to the commemoration. But on Sundays an attempt as a rule to correlate O. T. and N. T. lessons seems impracticable. There would be an obvious advantage in the concentration of thought on a single piece of instruction; but this would be gained at the risk (to say no more) of unreal forcing and harmonizing, and at the cost of bringing together fragmentary lessons from different parts of the Bible which would be entirely contrary to modern methods of literary study.

One instance where this is done in the Canterbury tables may serve as a caution against such topical arrangements. On the Seventeenth Sunday after Trinity (apparently because of the Gospel) a commemoration, as it were, is made of the Sabbath—the Jewish Sabbath, with no hint of the Christian Lord's Day—and *all* the lessons are selected with reference to this, departing from the regular courses in reading. Some topical enthusiast, who was also a Sabbatarian, must have been given his way just here!

7. Over against this singular blot may be mentioned a remarkably good attempt in the Sunday O. T. lessons (in the Canterbury tables) for Trinity season to select great outstanding stories and passages from Joshua on. The selections from the Gospels are not so happy, involving frequently a repetition of the same event or discourse from different Gospels, when other passages might as well have been given.

8. The reading of St. Paul's Epistles in their chronological order is a great gain on the absolutely unreasonable sequence of our ordinary Bibles. A plea may be made for a further revision of a similar kind in reading all the writings of St. John together, and of the Acts following St. Luke's Gospel. Thus the same tone and atmosphere, mental and spiritual, would be longer preserved. But it is exceedingly difficult to adopt *all* good principles and to combine them in one lectionary.

9. It will be seen from what has been said that these lectionaries deserve examination by those engaged in preparing tables for our use. They may serve both for encouragement and for warning. We certainly should not wish to follow the example of Scotland in reading *only* Gospels (Mark and John) for N. T. lessons, morning and evening, through Lent—to the entire exclusion of the instructions and exhortations of the Epistles; nor in reading the book of Job morning and evening for two or three weeks at the beginning of the civil year—a very depressing and perplexing prescription! Nor would the reviewer wish to imitate either lectionary (1) in the large number of alternate lessons provided, or (2) in the extremely short fragments not infrequently appointed to be read, particularly on Holy Days (sometimes of only three or four verses), or again (3) in the occasional omission of verses in the middle of a lesson, either because they do not bear directly on the special subject for which it is chosen, or because they are considered unedifying for public reading. Some of us would fear that without more careful reading than is often heard the omission would be made in so bungling a fashion as rather to call attention to the passage than to pass it over.

WE LIVE FROM day to day, as it were, by chance; and forget that human life itself is as much an Art, governed by its own rules and precepts of perfection, as the most complicated profession by which that life is maintained or adorned.—*Wm. Archer Butler.*

THE CANON ON RELIGIOUS COMMUNITIES

A STATEMENT BY THE ORDER OF THE HOLY CROSS

By the Rev. Sturges Allen, Superior O.H.C.

THE friends of the Order of the Holy Cross have inquired from time to time what action our community was likely to take regarding the canon passed at the last General Convention providing for the official recognition of religious orders. Since the enactment of the canon, it has been constantly in the thought and discussions of the order. There was a general feeling that we should ask for recognition; and when, last April, the Superior issued a call for a special chapter for the consideration of the subject, there was not a dissenting voice amongst us.

It was necessary, however, to secure some expert opinion on the exact meaning of the canon, and to ascertain what status it guaranteed to a community having recognition under it. There is, unhappily, no court in the American Church whose function it is to interpret the Church's law. The only way of finding out what the canon meant was to write to the Bishops. In the present condition of our judicial system they alone—each one for his own diocese—have the power to say how such a canon shall operate.

We entered upon a correspondence with the Bishops of the more important dioceses, including all in which any religious communities were resident. About forty-five were written to. A number of questions was asked, the more important being, first, whether the action of a Bishop in giving official recognition bound his successor! in short, whether the act of according recognition carried with it a guarantee of permanence; and second, in what manner property, endowments, etc., of a community should be secured to the American Church.

A number of the Bishops did not answer our letter, but the great majority sent cordial replies dealing with the queries at length. A few, for one reason or another, declined to express any opinion. Among these, much to our regret, were several Bishops occupying important dioceses in which extensive work has been done for many years past by religious communities. Their judgment would have been of much value.

On the two questions upon which the practical usefulness of the canon depends, there was no approach to unanimity. The Bishop of New York, to whom our application would have to be made, was most kind. He wrote us twice on the subject, and went to the trouble of securing legal advice on the property question. He judged that he had the right to bind his successor, and required that all property situated in the diocese, endowments, etc., belonging to a community seeking recognition, should be turned over to the diocese to be held in trust for the use of the community as long as the community remains in communion with this Church.

More than one-third of those who replied held, however, that the action of a Bishop could not bind his successor. In other words, that a community enjoying the Church's official sanction "had no protection," as one Bishop expressed it, from having its status arbitrarily cancelled as soon as another occupant entered upon the see. Several others were doubtful. One regarded the canon as unsatisfactory and offering only "something to serve as a basis for future work" by the convention. Four advised us to delay seeking recognition; one suggesting later possible amendments that would put those who had come under the canon in its present form in "a difficult position"; while another advised that since "the canon is so evidently obscure, it would be better for your Order not to seek recognition under its terms." There was also a wide variety of views expressed regarding the section dealing with property.

In the present condition of affairs, the status of a community that secures recognition in the diocese of New York will be a peculiar one. It will have changed its rule and constitutions in all points required by the Bishop. It will have pledged itself to make no further changes without his consent. The corporation of such community will have deeded all its property, with endowments, etc., to the diocese—resigning forever all voice in their legal control; and in return will have received an "official recognition" which may be revoked as soon as a new Bishop enters upon the see. Bishop Greer, it is true, judges that the canon gives him the right to bind his successor; but no one can know whether his successor will agree with this opinion.

Under these conditions, the Order of the Holy Cross feels that there is but one course that can be regarded as wise—namely to follow the counsel of the Bishops who advise our not asking for recognition under the canon.

HAS CHRISTIANITY BROKEN DOWN?

By the Very Rev. Chas. E. Craik, D.D.

Dean of Christ Church Cathedral, Louisville

WE have just received in leaflet form extracts from a letter of the Rev. G. Monroe Royce originally published in the New York *Evening Post*. The leaflet is sent out by a committee of the parish of which the Rev. Mr. Royce is rector, "in the hope that it may arrest the attention and secure the coöperation of right-minded men and women in a movement to awaken the churches and their ministers throughout the world to their awful responsibilities at this moment and their bounden duties to use all the means within their power to stop the well-nigh universal strife and carnage going on." The committee asks the names of all who think well of their contemplated movement.

With the movement itself and with the effort proposed I am in perfect sympathy. But I am utterly unwilling to put myself under the leadership of any man showing such little sense of proportion, such poorly-balanced conclusions as Mr. Royce in his letter. He begins his letter by stating that "if the churches throughout the world possessed the same candor as the stock exchanges they would do what he latter have done—close their doors." If Mr. Royce is perfectly sincere in this statement, the only logical thing for him to do is, first, to close the doors of his own parish church, and next to give up his ministry. He then advises the world "that if the churches cannot prevent war it should refuse to contribute one penny to their support." Again we say that the logical thing for Mr. Royce to do is to acknowledge himself a failure and to refuse longer to accept his salary as a clergyman and a priest of the Church.

Unthinking men, men who are willing to believe it, men who would like to have it so, may claim, because of this war, that Christianity has broken down. A well-balanced mind would never accept such a conclusion for a moment. Christianity has no more broken down in these nations at war, than it has broken down in the individual man who stumbles in his Christian course, but who still, in spite of his stumble or even his fall, keeps his faith in God, and his eyes turned to God. A professedly Christian nation may sin, and it would suffer the penalty in some form and at some time; an individual may sin, and he also must pay the penalty of his transgression. But in neither case has the truth of God broken down; the human heart in the aggregate and in the individual has broken down—for a time—but Christianity has not failed. Has Christianity been a failure in the vast number of Christian men who are giving up their lives in this war? Has it counted for nothing in their character? Has God rejected them in the hour of death; will He turn His face from them in the Day of Judgment, because they died in battle?

Can any one doubt, even in the face of this war, that the spirit of brotherhood, which is the spirit of Christianity, has made great growth in the world?

Can any one doubt that the horror arising in the minds of men at thought of this war, that the world-wide movement for peace, that the world-wide prayers for peace, are evidence of the unbroken power of Christianity?

At the very time war was declared organized Christianity in different ways and places was leading the minds of men in efforts for peace. Is she to be held wholly responsible for the acts of the civil heads of nations? There was a time when the Church in the person of the Pope of Rome held temporal power over the larger part of Europe. Would we be willing to have such power in any Christian government to-day? War may be sin, and the consequence of sin, but, as The Living Church so well puts it, "can it be said that in this world Christianity will ever be so dominant over men that none will commit sin?" So we may justly conclude that while men or nations have failed in their Christianity, Christianity itself has neither failed nor broken down.

If it has, then it is empty mockery for the Church to bid her people to pray for peace, to pray that God would so overrule and guide the hearts of men that wars should cease in all the world, and that the reign of the Prince of Peace should be established for ever among all nations of the earth.

What do we live for if it is not to make life less difficult for each other?—*George Eliot.*

THE NEGLECTED CHORISTER

By Wilson A. Burrows

As the art of music waxes complex and interesting, it becomes increasingly evident that the amateur chorus singer, though his activities are of great value and importance in what is often styled "the noblest form of music," is a singularly neglected factor. He is the orphan; the "poor relation" in the musical family. Sometimes he resents this; usually he has the good taste and the good sense to realize that he receives far more than he gives, and that his efforts yield him a veritable museum of glorious memories, and a world of untainted delight.

An enormous quantity of highly specialized aid is nowadays thrust upon all types and grades of music students, but scant attention is given to the toiler in the fascinating field of choral music. A careful search through musical literature discloses the astonishing fact that these singers are apparently expected to grope their way about as best they may. No one knows, or cares, how they get their training. The vital part played by choristers in their own vast and delightful field is taken for granted.

Throughout his entire career the student of piano is bombarded with innumerable guides, axioms, and suggestions; the budding violinist is tenderly nurtured and admonished at every step in his course; the prospective solo-singer is the object of a solicitude peculiarly prayerful and solicitous. Words of inspiration or encouragement, however, rarely reach the chorister. There are tons of books written about the opera and the orchestra, for example; but those dealing with choral music are few and brief. Even those treatises that are designed solely for the guidance of singers bestow little more than scant and scornful words upon the mere chorister.

There is reason to suspect that much of this indifference is due to the fact that choristers are, for the nonce, unfashionable; their chances for personal display or exploitation are sadly limited. Furthermore, their best medium is the music of those masters like Bach, Beethoven, or Brahms, who are popularly, but erroneously, held to be the high priests of austerity and dryness. Then, too, their collective efforts are occasionally held to smack too strongly of Socialism, of which, indeed, they might be regarded as harbingers, unconscious, perhaps, but full of significance. It is important, too, to remember that they are commercially negligible; there is little hope of selling them either music, instruments, or publicity.

Their very conductors, though aware of the fragile and precarious nature of the material with which they must work, are seldom able to resist the temptation to be humorous at their expense. "I have heard more cheap sarcasm and cynicism from our conductor," said a vocal and docile bank-official, after a rehearsal, "than from any other man. He's worse than a disappointed stock gambler."

In view of this odd neglect, the wonder is that the supply of useful singers should be as large as it is; and this seeming antagonism doubtless explains the many self-taught musicians to be found in the ranks of choral singers, as well as for the defiant and sullen attitude of some of their less eager colleagues.

There is a mine of inexhaustible delight in chorus singing, known only to the chorister, and which is not likely to be adequately revealed until there arises another John Sullivan Dwight, or similar commentator, who shall be at once poet and musician. We must await the coming of some delicately sensitive and highly trained observer like the poet Sidney Lanier, who, when a flutist in the Peabody Orchestra in Baltimore (1873-75) portrayed, in exquisite and inimitable letters to his wife, the trials and ecstasies of orchestral playing.

One of the fundamental principles of Wagner's doctrine was that art has come from the people and should be returned to them; that all highest art is necessarily "general, collective, responding to the artistic needs which all men have in common." It is clear that our choristers are already well within the threshold of this "collective, social art." What a pity, then, that their importance is not more readily recognized; how absurd that they should be ignored and flouted, as though of no artistic use. In these scientific days, when every path to "efficiency" is being closely scrutinized and eagerly tested, it is amazing that musical journalists and pedagogues should find so little to say about a musical factor so useful and so fraught with democratic and sociological value as the amateur chorus singer.

THE "DAY OF REST" AND HUMAN EFFICIENCY

The refreshing influence of the weekly "day of rest" on a person subjected to the strenuous routine of a busy life is a feature which he himself can duly appreciate in the effects on his "feelings" and "spirits." The efficiency of the working man, the length of the working-day, the interjection of pauses for rest in the schedule of labor for persons of different ages and stations in life—questions of this sort are constantly arising for solution on a scientific basis. Not only in the field of manual labor, but also in the case of the school-child, the office-boy, the factory-girl, the banker and the merchant, efficiency is the key-note of the times. Fatigue is the enemy of efficiency; and to detect and compensate for or overcome it, is the duty of those concerned with the promotion of human welfare.

In view of this says *The Journal of the American Medical Association* it is of more than passing interest, to know that Dr. Martin and some of his associates in the Laboratory of Physiology at the Harvard Medical School, have been making a careful study of the whole question of fatigue and efficiency from a physiological standpoint. A long series of experiments have been made on first-year medical students who were following a regular routine of school work during six days of each week. The routine was interrupted weekly by the Sunday recess, an interval occupied variously by the students, but in no case in precisely the manner of the week days. The daily observations made on these persons during several weeks show that at the beginning of the week the nerve reaction tends to be high, that from then until the end of the week there is a fairly continuous decline, and that following the interruption of the routine by the intervention of Sunday, it returns to the original high point.

The decline is interpreted as a cumulative result of general fatigue incident to routine. What is even more significant, however, is the added fact that a pronounced break in the routine—such as the "day of rest" occasions—may bring about a return of sensitiveness to a high point or, in other words, it restores the nervous tone.

RELIGION THE PROTECTION AGAINST VICE

George J. Kneeland, director of the Department of Investigation of the American Society Hygiene Association, in an address before the General Federation of Women's Clubs at Chicago urged the delegates to adopt measures to save girls and young women from lives of vice. Mr. Kneeland's remarks were based on statistics gathered by his department and on the reports of investigators.

He found that commercialized vice obtained many recruits among girls between the ages of 15 and 18 years and that a startling minority of these came from homes other than those of poverty and ignorance. Mr. Kneeland's agents in the last year have gathered histories of 300 girls of immoral tendencies. Contrary to the general impression and the reports of some investigators that the majority of such girls are feeble-minded or sub-normal, Mr. Kneeland said that the majority of the girls were intelligent.

"Some of them," he asserted, "come from such homes as yours. Some live at home in idleness and ease. They are typical American girls, daughters of respectable and prosperous parents, but it is only fair to say that the majority are poor and ignorant, with a knowledge of evil and little conception of good."

"Teach boys and young men to honor womanhood. You can make them realize that young girls represent more than half of all future generations; that upon them depends the health and power of the race; that to injure a girl, take advantage of her racial instinct at a critical moment, is a crime against unborn generations. Men must learn to sacrifice themselves if need be for the good of the race.

"Use your influence to restore to the home the simple yet powerful protection which grows out of the belief in the religion of our fathers.

"The most complete solution of man or woman's sex problem lies in vital, personal relationship to the infinite and eternal God. This we must teach our sons and daughters."

Delight in the happiness of God.—*Lorenzo Scupoli.*

SOCIAL SERVICE

CLINTON ROGERS WOODRUFF, EDITOR
Correspondence for this Department should be addressed to the Editor, at North American Building, Philadelphia

IN THE LIVING CHURCH of December 20th, under the title "Liquor Statistics Analyzed," I sought to distinguish the mistake one is apt to make in confounding "effect" and "cause" in analyzing statistics and their bearing upon any social or economic question.

In this same connection and as vitally related to the temperance question, a friend and correspondent called my attention to some reading he did at Atlantic City two years ago, which may interest the readers of this column just as it did me.

My correspondent (who is a well known Churchman of North Carolina) said:

"It was an article in the New York *Evening Post* under the title of a London correspondent, that the London police has been very agreeably disappointed in the sobriety of the population of London at the time of the coronation of King George V., which was in such striking contrast to the behavior of identically the same population just nine years before when King Edward VII. was crowned, when there was great drunkenness among all classes of people, both high and low, and the people seemed to have no restraint upon themselves. The article stated that the reason assigned for the marked change in the behavior of the people in the nine years' time was the fact that King Edward was crowned during the Boer War, shortly after the raising of the siege of the City of Ladysmith, in South Africa, which was closely followed by some other British victories, all tending to relieve the strain upon the British people as to the outcome of the Boer War. Further it stated that the relief of Ladysmith was celebrated by a two days' debauch, which for intemperance excelled any such occasion in the memory of any Englishman of the present generation, and that this demoralization reached all classes of people so far as social condition was concerned. Such a condition was due to the attitude of the people, occasioned by the excitement of the then prevailing war, which caused people to indulge more freely in intoxicants, and the added fact that the invalided soldier returning from South Africa was made a hero and looked up to by the people, and that this hero brought with him the low moral standard of the camp fire and comradeship, instead of the true standard of an Englishman at his home in every day life.

"Two days after reading that article, I found in the public library at Atlantic City a book entitled *Religion in America*, which was written by an Englishman in 1837, who after describing the various denominations, then described in several chapters charitable organizations, nonsectarian efforts, and temperance societies. In that chapter he stated that America was a very fruitful field for temperance societies, although it had made little headway comparatively up to that time. This was for the reason that the colonies had been compelled to lead a strenuous life, clearing the grounds, doing without society, fighting the Indians, and living a life free from any restraint or control, and under such pressure took a great deal of stimulants, and that the comradeship arising from the needed protection each one was to the other against danger from an Indian attack excused and easily overlooked such intemperance and excesses. In quick succession came war after war with the Indians, then the French and Indian Wars. The seaport towns (the only centers of population) influenced to a greater extent by the troops camped there, who often outnumbered the population, as well the vessels at anchor in the harbor whether a man of war, a privateer, or a merchant vessel from the Spanish Main, none of which tended to uplift and self-restraint upon the moral standard of the people. Following that was the War of the Revolution for seven years, and before its effects had worn off, not to mention the continuous warfare carried on against the Indians, came the War of 1812 which lasted two years, followed by the opening of the Northwest, all of which excitement tended to increase the use of stimulants and intoxicants.

"The similarity of the two articles, one written that month (August) 1911, and the other in 1837, was so striking that it impressed itself upon me. Upon reflection I recalled having read, and heard the older generation speak of, the wave of temperance which swept over the United States in the fifties, the decade preceding the Civil War, and the idea occurred that possibly it was the reaction following the Mexican War and the return of the soldiers, who at first were heroes; but later, when the communities settled down to times of peace, the average citizen would not tolerate the moral standards existing in an invading army, whose comradeship would excuse any dereliction except physical cowardice. Again, there was a great wave of temperance and prohibition in the eighties, which may have been a reaction from the Civil War, which turned so much of North America into two hostile military camps for four long years, and the effects of which war have not yet worn off of either the people or the country. In discussing these two articles with a cotton manufacturer, and expressing the opinion that the wave of temperance and prohibition which swept over the Southern States between 1900 and 1910, might have been partly attributable to the reaction following the excitement of the Spanish-American War of 1898, he stated that in visiting New York to see his correspondents it was remarkable the increased amount of drinking by business men, which very largely ceased with the wearing off of the excitement, when the Spanish War ended. Are these coincidences merely, or are they 'effects' following ascertained 'causes'?"

PREFERENTIAL VOTING IN SPOKANE

Spokane has had a second trial of the system of preferential voting which it established over two years ago. On the first election there were very nearly one hundred candidates; at the second there were but twelve. As there were five commissioners to be elected at the first election and two at the second, the proportions were twenty to one for the first election as compared with six to one for the second. One of the successful candidates not only had a total of first, second, and third choices, but also stood first in the matter of the first choices. The second successful candidate was well down in the matter of first choices, but high up in the matter of second choices, and on the total ran only four hundred votes behind the other successful candidate.

PLAYGROUNDS for the immigrant children down at Ellis Island, held pending determination of whether they are to be admitted to this country or not, are to be opened shortly. The commissioner of immigration (Dr. Howe) has set aside a large plot of ground on the island for the installation of swings and other playground equipment.

A FARM has been established on the roof of the Central Friendly Inn Social Settlement in Cleveland. Necessarily it is very small, but it is sufficiently large to give the immigrant girls in the neighborhood some open air experience, and in addition, some instruction in cultivation of plants and vegetables.

ONE OF THE Chicago municipal court judges has established a library for foreign boys in the Boys' Court. Arrangements have been made by him with the public library to furnish books written in the native tongues of the nationalities most frequently represented in the court.

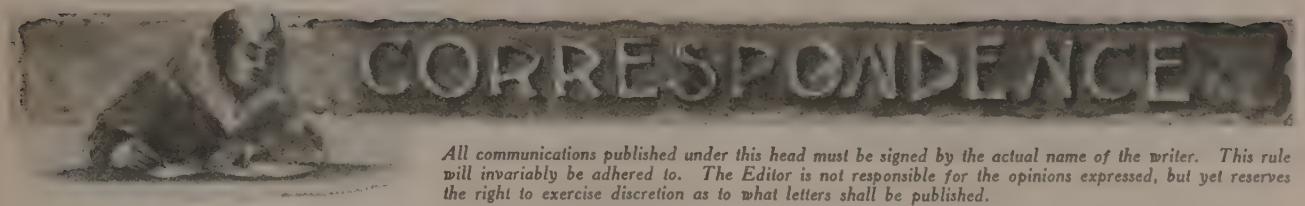
THE MINNEAPOLIS Civic and Commerce Association has decided to organize an attack on the fly and its breeding places. This campaign will be carried on during the spring of 1915, but the preliminary preparations are now being carried forward with great thoroughness.

THE NATIONAL MUNICIPAL LEAGUE meets this year in Baltimore, November 18-21, and the American Civic Association in Washington, December 2-4. It is the twentieth annual meeting of the League, and the tenth of the Association.

A NUMBER of cities now have municipal dental clinics. Among the more important of these are New York, Philadelphia, Chicago, Cincinnati, Newark, Trenton, Camden, and Atlantic City, New Jersey.

THE CLEVELAND Chamber of Commerce has published a suggestive and informing pamphlet on Commercial Arbitration as a method for settling business differences without recourse to litigation.

WELFARE DIRECTOR GARMAN of Dayton is moving to establish a municipal dance hall in that city.



All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE MEETING OF THE HOUSE OF BISHOPS

To the Editor of The Living Church:

THE Presiding Bishop reports that he has received a sufficient number of promises to come from the Bishops to ensure the meeting of the special session of the House of Bishops at Minneapolis, October 7th.

But the margin of the assured quorum is very narrow. He ventures to ask therefore, that all who have promised to come will make sure to be there, and that, even of those who did not promise, some will reconsider and after all present themselves for the meeting.

If the Bishops will notify Bishop Edsall of their coming he will take pleasure in seeing that hospitality is extended to them.

DANIEL S. TUTTLE, *Presiding Bishop.*

St. Louis, Mo., September 22, 1914.

THE ORGANIZATION OF PROVINCIAL SYNODS

To the Editor of The Living Church:

MAY I be allowed a few words with reference to the organization of the Provincial Synods?

1. I should like to express my appreciation of Dr. White's labor in the matter, for which we are all his debtors. In their amended form his suggested Ordinances give a most valuable outline for the primary Synods.

2. I would urge most strongly the adoption of these Ordinances in their simplest form; that is, in particular, that the Provincial Synod should *itself act* as the Provincial Board of Missions and as the Provincial Board of Social Service, in each case appointing a commission to act as its representative, but distinctly subordinate and responsible to the Synod, when the Synod is not in session. The alternative course for the Synod to *provide for* such Provincial boards (establishing parallel bodies) would lead to the unnecessary multiplication of ecclesiastical machinery (with additional expenses) that many of us have hoped the Provinces would free us from. If Provincial Synods are to be of any real service they must themselves attend to missionary and social service interests, and educational interests also so soon as the unfortunate oversights in the canon on the Board of Religious Education are corrected—or, before this, so soon as the Provincial boards of education merge themselves in the synodical organization.

So far as regards the Ordinances as printed in THE LIVING CHURCH for September 26th. As one who is mentioned as having offered suggestions and criticisms to their earlier form, I would crave permission to make three suggestions about points in their present form which were not in the papers submitted to me.

(1) In Ordinance 1, I regret the disappearance of the alternative form of Section I. The Provincial Synods may give a very good opportunity for testing proportional representation. But there is no reason that this should, even in appearance, be forced upon all the Synods. I would suggest that the clause beginning with the words "and in addition thereto," and ending with the words "at the time of the election of such Deputies" be enclosed within square brackets, so as to show that this is an optional arrangement.

(2) In Ordinance 4, Section II., I earnestly deprecate the restriction of the Commission on Missions to "one member from each Diocese and Missionary District within the Province." If this arrangement is held to, I should plead for the insertion of the words "at least" before the words quoted. But I should much prefer the arrangement in the paper submitted to me, "consisting of one Bishop, three clergymen, and three laymen." (I should myself put the numbers in square brackets.) I do not believe that the several dioceses and missionary districts are going to be jealous of each having the same representation on the commission, while I am sure that the object of getting a commission at once good in its membership and practicable for purposes of meeting would be greatly handicapped by the proposed arrangement. I trust that at least the other plan will be suggested to the Synods as an alternative.

(3) In Ordinance 6 I doubt the wisdom of giving to a Provincial Commission on Social Service the power to add to its members whenever this may be deemed [by the commission] advisable. By this means it would be quite possible that the commission might get beyond the control of the Synod; and, short of this, the Synod might be placed in an awkward position when the time came for reëlecting its commission. A commission could always invite the coöperation of others. At any rate this provision should be marked as optional.

ARTHUR C. A. HALL.

September 26, 1914.

REVISION OF THE PRAYER BOOK

To the Editor of The Living Church:

THAT which most of us fear in the revision of the Prayer Book is any change in the office of Holy Communion which will destroy any evidence of the faith in the Real Presence. I have considered the position of the *Gloria in Excelsis* as most fortunate, for while Bishops may forbid the use of the *Benedictus qui venit* before consecration and the *Agnus Dei* after the same, here is an official adoration of Him who came once to take our human nature, and by the institution of this blessed sacrament, gives us His Body and Blood that we may grow in that divine nature of which we became partakers in our baptism. The *Gloria in Excelsis* is far more than the Christmas anthem, for it pleads for mercy, to Him who takes away our sins by His death and passion which we have just commemorated, and as the Lamb that was slain, receives the adoration of angels, archangels, and the redeemed around the throne on high.

I have often thought the invocation as it stands in the English Prayer Book more properly placed than in the American, but the English service lacks our oblation and "this our sacrifice."

The problem that confronts us who use Morning Prayer is, how to get time to preach a twenty-minute sermon as well as say this office in one hour. And when the Holy Eucharist is celebrated, if a sermon is preached at the place indicated, the hour is consumed before the elements are consecrated and there is a cry that the service is too long. If the sermon could follow the service as in Morning and Evening Prayer, fewer people would get up and leave at the offertory.

WM. H. HAUPT.

Independence, Kan., September 22nd.

To the Editor of The Living Church:

MAY I take issue with those who desire to strike out of the prayer "for the whole state of Christ's Church Militant," the sentence, "and especially to this congregation here present," or even the two last words thereof, for the following reasons?

To begin with, this prayer is really the first part of the Canon of the Mass and its scope is truly catholic—*i.e.*, general—taking in the whole Church, the rulers of nations, the Bishops and other clergy, and the laity, both living and departed. It prays for those who "are in trouble, sorrow, need, sickness, or any other adversity." There are "weighty causes" many times which keep people away from the Eucharist, and these people are included in this prayer.

But, on the other hand, there are many, many people in this sinful and easy-going generation who stay at home, and give no thought or have no desire to attend the Lord's service, and who are utterly devoid of any love for it. The "faithful remnant," however, are always on hand to worship their Lord on His Altar Throne. They give up their comfort, curtail their repose, sacrifice their appetite, to be present and receive the Bread of Heaven. Why, then, should not these "here present" be especially prayed for, that God's heavenly grace may be given to them, just because they are *here present*, and not "rejoicing in their beds"? No, let this sentence remain as it is for the faithful remnant, say I. If a change is to be made, let us return to the old form, for "the old is better," and eliminate the word "militant," which has no sort of place here. Let us also reconstruct the office and put the parts together, as they were wont to be put, in the ancient office. But, change or no change, let us not take away that special petition for those who, above the rest, are worthy of all heavenly grace.

Birdsboro, Pa., (Rev.) HARRY HOWE BOGERT.

September 25, 1914.

To the Editor of The Living Church:

MR. TICKNOR'S suggestions as to the need of shortening Morning Prayer as used before the Holy Communion should be welcomed and carried through. Still further, considering that the predominance of the New Testament is insured by the use of two lessons therefrom in the Altar Service, it has always seemed to me it would be well if it might be made permissible to omit the *Venite*, one lesson (usually the second lesson), and one of the canticles at such times. This would give wider choice of canticles according to the various seasons—as *Benedictus* in Advent and Lent, *Te Deum* at all festal times, *Benedictus* at Rogation and Thanksgiving Day, etc. In Holy Week the whole of some account of the

Passion should be used, as anciently and in the Roman Church, in its place after the Epistle—not divided between Mass and Matins.

Very truly yours, JARED S. MOORE.

Western Reserve University, Cleveland, Ohio, September 25.

WORK AMONG DEAF MUTES

To the Editor of The Living Church:

AT a conference of Church workers among the deaf, held at Philadelphia, Pa., December 17-19, 1913, after the subject of departmentalizing our deaf-mute work had been fully and intelligently discussed, the following resolution was unanimously adopted:

"The Conference of Church Workers among the Deaf learns with great pleasure that the Missionary Council of the Fifth Department of the Church has appointed a Commission to devise ways and means to make the deaf-mute work in that Department more effective.

"*Resolved*, That this Conference recommends to the Commission such action as will make the Mission to the Deaf an integral part of the Department's Mission Work."

Present indications point to the fact that this whole matter of missionary work among the deaf will no doubt come up at the Synods of the Fifth and Third Provinces at Detroit on October 14th and at Pittsburgh on November 17th respectively. With those Bishops and other ministers who are constantly having to do with the deaf-mute work, its needs and possibilities, the conviction has become settled that he Provinces ought to consider taking it over, constituting it a feature of Provincial missionary operation, and administering it with Provincial machinery.

"Lift your eyes, and look on the fields; for they are white already to harvest." "The harvest truly is plenteous, but the laborers are few." There are at present only thirteen clergymen looking after the spiritual interests of the deaf in the United States, where reside over 80,000 deaf persons.

In the Fifth Province and parts of the Third, Fourth, and Sixth, there are only two missionaries to the deaf. The Rev. George F. Flick, of Chicago, has for his field the dioceses of Chicago, Fond du Lac, Michigan City, Milwaukee, Minnesota, Quincy, and Springfield, while the undersigned has Indianapolis, Kentucky, Lexington, Michigan, Ohio, Pittsburgh, Southern Ohio, and Western Michigan. There are over 2,000 deaf-mutes in Chicago alone, while the Fifth Province claims about 15,000 deaf residents, of whom there are only about 1,200 communicants.

The Rev. O. J. Whildin, of Baltimore, looks after the whole South from Maryland and the Virginias to the whole Gulf Coast with the exception of Texas, covering even a larger area than the Middle West. There are two priests who were recently ordained, awaiting a call: the Rev. H. C. Merrill, of the U. S. Weather Bureau at Washington, D. C., and the Rev. H. L. Tracy, head teacher of the school for the deaf at Baton Rouge, La.

The Rev. J. M. Koehler, of Kansas City, Mo., covers the whole strip of land from the Dakotas to Texas, traveling over 500 miles at a time.

The Rev. F. C. Smielau, of Allentown, Pa., travels in the dioceses of Harrisburg, Bethlehem, and Erie in Pennsylvania and also in the diocese of Western New York.

The Rev. George H. Hefflon, of Hartford, Conn., attends to the whole of New England.

The following clergymen restrict their operations to the city and neighboring towns: the Rev. Dr. John Chamberlain and the Rev. John H. Keiser at New York City, where there are over 4,000 deaf-mutes; the Rev. C. O. Dantzer at Philadelphia, where there are over 2,000; the Rev. J. H. Cloud of St. Louis, where there are over 500. The Rev. H. Van Allen, of Utica, New York, looks after Central New York and Albany.

These missionaries' territory should be made smaller rather than larger, so as to enable them to give more time to individual missions. This would mean economizing of effort rather than dissipation of energy. Therefore it is to be hoped that at the meetings at Pittsburgh and Detroit, the Mission to the Deaf will receive the consideration it deserves, and then the general efficiency of the work will be promoted. Should the deaf-mute missions be provincialized, it would not be difficult to finance the work of the existing missionaries and even more. A field could be provided for the Rev. Messrs. Merrill and Tracy in the South.

Cleveland, Ohio. B. R. ALLABOUGH,

General Missionary Mid-Western Deaf-Mute Mission and President American Conference of Church Workers Among the Deaf.

SYSTEMS OF RELIGIOUS INSTRUCTION

To the Editor of The Living Church:

I HAVE refrained for a long time from the public expression of an opinion on the elaborate schemes of religious instruction which have lately been urged upon our Sunday schools, fully expecting that a time of reaction was sure to come, as I believe it has. It is beyond a question that amid much exaggeration, much has nevertheless been accomplished, and much interest has been aroused, which one gladly welcomes. It is evidently coming to be recognized, however, that "psychological" theories, and "subject grading," and "heuristic" methods that would suit a child university are like Saul's armor on the body of David. One has only to glance at the tabulated and detailed plans of instruction, and with aching head try to fit them into one's actual experience, in order to discover the radical defect to which this well-meaning enthusiasm has committed its authors.

The rock on which these elaborate theories must break is the cold, hard fact that the average number of hours in the child's life in which to impart Christian knowledge is only about one-fortieth of that actually given in the same period to secular learning. While the Sunday school has some resemblance to our secular schools in the need of trained teachers, proper text books, and proper grading, here all resemblance ceases. The secular school, during the years of five to fourteen, the age of the vast majority of pupils in primary and grammar departments, has 24 hours each week for professional and undisturbed teaching. The school of religion, "the queen of the sciences," has at the utmost three-quarters of an hour for unprofessional and much disturbed teaching. The secular school has for this age 900 hours each year, or 8,000 hours in the nine years of primary and grammar school. The religious school, at a liberal estimate, and allowing for frequent absence and lack of punctuality, has not more than 25 hours each year, or 225 hours in the whole school life of the child.

Another fundamental fact seems to be largely overlooked, not in theory, I admit, but in reality, namely, that Christian knowledge alone will not make a child Christian. Reverent habits, prayer, worship, cannot be taught by mere didactic methods any more than walking, but only *in ambulando*, by actual practice and drill. One of the saddest sights to-day is to see practically the whole school, or at least the great majority, streaming homeward after dismission, and the almost total absence of children in church when the school is closed during the summer. It is too often overlooked by clergy and parents alike that the best school of instruction is the ordered service of the Church, with old and young together, Sunday after Sunday, year after year, with its constant recitation of creed and canticle, its psalter and lections, its hymns, its sacramental worship for both eye and ear, and pervading all, its atmosphere of solemnity and reverence. That is something that sinks deep into a young life, and which the grown man cannot wholly forget. If it were understood, moreover, that the sermon of one Sunday in each month was meant especially for the children, how much could be taught also to their ignorant elders over the children's heads, and in such a way that they would be glad to receive it.

Instead of attempting to teach in the 225 hours of the average life in Sunday school a complete course of divinity and Bible knowledge, would it not be worth while to try the experiment of a much shorter session immediately before or after divine service, say one half hour of the fundamentals with Scripture illustrations, and make attendance on the Church service obligatory? This was the rule of my own and my children's childhood, and happily of many others, and we and they did not find it irksome. It is much to be feared that the confessed falling-off in attendance at Church to-day, even among professed Churchmen and communicants, is to be traced largely to the igoring of this rule, which is simply that which the Church herself lays down in Prayer Book and canon alike.

It is a very significant fact that in Berlin, where mere instruction of the young takes the place of worship, there were present in all the Protestant churches in that city on one Sunday last February, and when many confirmations were taking place, only 35,000 persons in all out of a population of more than two millions of Protestants. We may well ask ourselves, Are we not in real danger of a similar condition here in America, and even within our own communion?

Summit, N. J., September 19, 1914. WALKER GWYNNE.

NEUTRALITY AND SYMPATHY

To the Editor of The Living Church:

PERHAPS it is not necessary to assume that if the United States is to abide by the Bismarckian doctrine and practice, that a nation as such has no moral or ethical international duties but should be guided only by motives of self-aggrandizement, to justify a strict neutrality in the European crisis is obviously justifiable. But there may be insincerity in the plea that loftier motives can be claimed for holding aloof, because in so doing opportunity may offer itself later for helpful mediation or arbitration between the warring powers (How can there be arbitration in "war upon war"?) unless the defeat of Germany is assumed as inevitable. Even upon that assumption, every day's continuance of the strife may lay a dreadful and increasing responsibility at the door of the silent bystander. To him also there is a serious menace in the attitude of neutrality which has not been properly recognized. Withheld from expressing sympathy and indignation at the awful transactions which are daily set before him through the graphic pictures and correspondence of the newspapers, he necessarily grows callous, since this is the law of human nature working upon an inactive spectator of evil. If the people of neutral nations ever have or could have moral or ethical international duty, ought they to jeopardize its fulfilment, whatever

the government may do, by awaiting a time for expression of opinion, when even the partial triumph of Germany would make all but hopeless the destruction of militarism, the increase and sanctification of neutrality, the development of the weaker peoples, and the amelioration of tariff wars, to which all good men are looking with passionate aspiration? Ought they not to assist in every possible way, short of actual participation, "the brute force" required in larger measure, as Dr. Eliot says, to overcome the "brute force of barbarism"? Like the Italians, we might at least accompany the announcement of neutrality with an expression of "the deepest sympathy" in our case for the cause of neutralization, to the doctrine and practice of which the Democratic party is thoroughly committed. Could not the poor, straitened President, in view of the fact acknowledged by all parties to the war, the violation of the neutrality of Belgium, have gone beyond his diplomatic "phrase book", and said in its behalf a word of sympathy to the Belgians, rather than only to vouchsafe his promise to "consider the claims to the impartial sympathy of mankind of a nation which deems itself wronged"? Must not the rebuffed Belgians have said to each other, like the sailor in the play, "Is it a man? Is it a fish?"

Even a neutral cannot be forbidden to accept the fact of the respective declarations made by the parties themselves. On the one side is the declared principle of permanent militarism, illustrated by the use of it in initiating aggression. On the other a declaration by its spokesman, the mighty nation to whose mother tongue we must listen, that success pledges it to the destruction of militarism.

The hope of the world may lie in our determination and influence to hold to the fulfilment of this slogan.

Boston, September 18th. Erving Winslow.

EUROPE AND UNITY

To the Editor of The Living Church:

YOUR current editorial on "The Diplomatic Correspondence of the Nations" is about the clearest summary I have seen, and is full of inferences that strike me as most pertinent, especially when you insist that a policy of blundering and hasty diplomacy is the only alternative to a deliberately and maliciously planned declaration of war. It is true that you run the risk of offending those who think a Church paper should have no opinions; but I am willing to set over against that the feeling of a sort of pride one has in European reading rooms to discover that the weekly Church paper known to some as the most ardent and "partisan" organ was big enough to take in both sides of the Atlantic in its endeavor to picture periodically the Christian status of the world. It seems to me better to blunder thus than to be either provincial or national in treatment of Christian influence.

But would we not do well to avoid, in spite of the evidence of "White Papers," a too definite conclusion that one nation, or even two nations, is the cause of the present awful war? Would it not also be the part of a larger Christian wisdom, as a sad background of our thinking and our judging, to keep ever mindful of the fact that we too have had hasty and unnecessary wars, and that we also are prone to jump too violently into the attitude of a vindictive enemy, as we did in such cases as the Venezuela threat to England, or the sinking of the *Maine* in the harbor of Havana? We have all sinned, and come short in international matters, and your reference to the pugnacious attitude of university professors and men of letters in various nations shows how even intellect and learning are subject to insane and jealous prejudices. Religion is the only true enlightener, and yet we Christians have so unhappily abused our religious privileges as to give opportunity to so high class a paper as the Boston *Herald* to exclaim hopelessly, "Even religion has failed to prevent war!" The Duke of Wellington, master of war in the same region again being drenched with human blood, indignantly responded to an inquiry as to why Christianity had failed: "Christianity a failure? It has never been tried!" Religion has never yet met war face to face. It always sees it coming or going in terrible and inhuman haste.

Last winter it was my duty to put before your readers in a modest way certain items of news and movements in Europe. If any remember reading them they may recall that it was more than once reiterated that it was not so much Europe's forts and armies which made its future uncertain and full of peril, as it was the racial animosities and the ecclesiastical bitterness so profoundly affecting men. Suspicion, lack of confidence, intellectual and religious fear, were everywhere in the air. Most people travelling, or busy with the cares of this life, do not note these facts; nevertheless, they exist, and they lie deep down below what seem merely national or political upheavals. Because they are so deep in human nature, they are either the result of a false religion or a neglectful Church. Therefore the fundamental cause of the war is not Germany, nor Austria, nor Servia, nor Christianity, but a Church that has failed to be Christian and religious.

I commend this assertion of what I am certain is a fact to a writer in your columns who decries the public schools of America in favor of the parochial schools that are at bottom un-American, breathing and causing to breathe the air of suspicion that has poisoned the atmosphere of Europe, as it will most surely do to ours if encouraged. I plead as I have done before, when in the midst of Europe, that we stand firmly and immovably against all efforts to fasten on us, or to plant in our midst, the complicated and dangerous ideas of Church and State or education and religion that so lamentably hold European nations in bondage and are so radically and inevitably behind every war movement just because they are so closely concerned with the deepest part of man's poor, blundering soul.

Now, however, that war is on, I am bold to suggest that our highest duty is not merely to make it end, but to see that it accomplishes something to create a better and a freer Europe. I have mentioned the religious complications that render men too subject of the contagion of war. The Church, if reformed, could remedy this. There is also the unfortunate condition of small rivalling nations. We are too sentimentally ready to champion the cause of little countries. Leaving sentiment aside, there is very little doubt but that it is better for the world that England should control South Africa than to have it hedged in, here by Boers and there by others equally narrow and unprogressive. It is better far that Ireland should be a part of the British empire than vaguely crawling about as a so-called "nation" with a so-called "home rule." By the same token, it is better for the world that the Balkan states should get together, and it is also better for the world that Germany, in spite of her foolish pride, should grow larger instead of smaller. Given, of course, the right government, Russia, France, and Germany will do better by their inhabitants than smaller countries will or can. Even with their present rulers, this is so. Poor Belgium commands our utmost admiration and respect; so does Holland, so does Switzerland; and for the present it may be good that they shall go intact. But we who have known Central and South America with their petty quarrels must be ready to say, Better a Europe of a few large civilized powers than one divided into an envious or even an awkwardly coöperating series of small nations.

Let the European war attack this problem. It is back of the others. Nothing will be settled until it is settled. If it cannot be done otherwise, let it be done by the sacrifice of the autonomy of Austria-Hungary. Part could properly go to Germany, as its true fatherland. Part could go East and North, and part go to Italy where it belongs. Instead of dismembering Germany when defeated, as defeated it surely must be, let the allied powers say, Now that we have taught you a lesson of manners and humility, enlarge your borders and go in peace! Of Russia we cannot share the Teutonic fears and suspicions. We have learned in this land that people of all nations become pretty much alike in civilization when given education and industrial opportunity. Therefore we would say to England, Let Russia have a Mediterranean port. Agree to live and let live.

As we hope for one great and wise Catholic Church in Europe as elsewhere, so we may hope that a Europe of fewer foolishly rivaling nations will seek for a larger and truer unity coming through peace rather than war.

Boston, September 19th. James Sheerin.

NOT A "FAIR-WEATHER CHRISTIAN"

By Zoar

LIGHTNING and thunder, high wind, pouring rain, and—the station can be reached only by a long walk on a country road to take the single morning train which will bring me within reach of the church. "Of course, you will not go," exclaim my friends. Not go? And why not? It would be the first Sunday voluntarily missed since my confirmation eleven years ago. Not go? While I am strong and well to go and meet my Lord, shall I be afraid of a muddy road when He trod the sorrowful way for me? Shall I dread to face the storm to meet Him who died for me in the awful darkness of Calvary? With such thoughts can I fail to go? Why! the very thought of being able to face the storm fills my heart with intense thankfulness. How could one who has known the bitterness and pain of long months of utter helplessness ever become a "fair-weather Christian"? Oh, men and women who have known His infinitely patient love, His ever ready help in the hour of distress and sorrow, can you refuse Him who even now calls to you, "Come unto Me! Come, for all things are ready." Will you lose the unspeakable blessing He bestows upon His children when He comes to them in the Blessed Sacrament of His Body and Blood? Are you content to be that most pitiful of creatures; a lukewarm, fair-weather Christian?

God must be sought and seen in His providences; it is not our actions in themselves considered which please Him, but the spirit in which they are done, more especially the constant ready obedience to every discovery of His will, even in the minutest things, and with such a suppleness and flexibility of mind as not to adhere to anything, but to turn and move in any direction where He shall call.—*Madame Guyon.*

RELIGIOUS

The Miraculous in Gospels and Creeds. By the Very Rev. T. B. Strong, Dean of Christ Church, Oxford. Longmans, Green & Company.

This pamphlet from the pen of Dean Strong is a criticism of Dr. Sanday's late rejoiner to the Open Letter of the Bishop of Oxford. He begins with a tribute of respect to Dr. Sanday's deep learning, but feels constrained to defend Bishop Gore, who has been criticised as a critic of the Newer New Theology because of the position taken by him in *Lux Mundi*. Dr. Strong aptly distinguishes between the questioning of matters of historical, and of theological, interpretation, pointing out that Dr. Gore's views were of the latter and Dr. Sanday's are of the former character. He criticises Dr. Sanday's somewhat arbitrary distinction between *Contra Naturam* and *Supra Naturam* and points out that Dr. Sanday's attempt to hold to a *Supernatural* Birth and a *Supernatural* Life after Death, for Our Lord, while abandoning the miraculous Virgin Birth and a miraculous bodily Resurrection, is impossible. He concludes "I cannot but feel convinced that all attempts to restate the Gospel story in terms of purely physical uniformity are hopeless." The pamphlet is a valuable contribution to the controversy started by the Kikuyu incident now raging in England and soon bound to vex the Church in this country. It is written in the clear, convincing, and most scholarly style of the learned Dean of Oxford.

Sacrifice or Sacrament. By the Rt. Rev. E. A. Knox, D.D., Lord Bishop of Manchester. Longmans, Green & Co. $1.40.

This book is an attempt to prove that the Church of England teaches no doctrine of Eucharistic Sacrifice. Bishop Knox believes that the Roman doctrine of the Mass is the only expression of Eucharistic Sacrifice and that the teachings of the "Catholic party" in the Church of England are largely imitative of Rome. It must be confessed that there is a good deal of color for the latter opinion, and one naturally distrusts an imitation.

On the other hand it would be well for charging Bishops to remember before they become overcharged that on some doctrine of Eucharistic Sacrifice absolutely depends the validity of the Christian Priesthood, and if we have no Christian doctrine of the Priesthood, what becames of the Apostolic Succession of the Bishops? One wonders if it ever occurs to some of our Rt. Rev. Fathers to read their title clear. Very few of them do not believe in themselves and their own "divine right." Can they not see that if they have any divine right at all, it depends upon other and more fundamental considerations, among which the doctrine of the Christian Priesthood is underlying, and the doctrine of the Christian Sacrifice is fundamental? Let us by all means, if there is no Sacrificial element in the Eucharist, rid ourselves of the Priestly element in the Ministry and of the Episcopal element in the Church.

Another consideration which it would be well to remember is that there is a large and growing number of the clergy of the Anglican Communion to whom the doctrine of Eucharistic Sacrifice (in which is bound up the doctrine of the Real Presence) is of such vital importance that it is of the very essence of the Faith. Should it be possible for the Anglican Communion to repudiate these correlative and interpenetrating doctrines of the Christian Priesthood, Eucharistic Sacrifice, and the Real Presence, what would be the effect? There would be a tremendous exodus from this Church on the part of both clergy and laity.

It must be acknowledged in candour that were the case reversed and some effective official action taken, and pronouncement made rendering impossible the position of those who, like Dr. Knox, reject such doctrines of the Church, there would doubtless be a similar exodus. We do not desire to see the issue drawn at a time when it would have such an effect, and we therefore deplore such books as *Sacrifice or Sacrament* which have a tendency to draw the issue. The book is, of course (though the writer would perhaps be slow to perceive or admit it), only a symptom of the widespread unbelief, within the gates of the most fundamental truths of the Christian Faith, the Virgin Birth, and the Bodily Resurrection of Our Lord, to which unfortunately Dr. Sanday has lately lent the weight of his great name.

Jesus in the Nineteenth Century and After. By Heinrich Weinel, D.D., and Alban G. Widgery, M.A. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons. 1914.

This is a revision in English, with additions (having reference to English, American, and French life and thought), of Dr. Weinel's *Jesus im 19. Jahrhundert*. The plan is Dr. Weinel's and the English adaptation is Mr. Widgery's. The purpose of the book is to give a historical survey of the several aspects of investigation, thought, and application of the Person and teaching of Jesus Christ in the nineteenth century. The standpoint of the writer is alien to historical Christianity.

The Culture of Ancient Israel. By Carl Heinrich Cornill, Professor of Old Testament History in the University of Halle. Open Court Publishing Company. Price $1.50.

The translations of Professor Cornill's *History of Israel, Prophets of Israel,* and *Introduction to the Canonical Books of the Old Testament,* have made his name familiar to a wide circle of American readers. The present work forms a worthy companion volume to those that have previously appeared, and merits an equal popularity. Under the title *The Culture of Ancient Israel* are grouped five essays: Rise of the People of Israel, Moses the Founder of Monotheistic Religion, The Education of Children in Ancient Israel, Music in the Old Testament, The Psalms in Universal Literature. At the end of the book are a number of plates, illustrating the form of Hebrew musical instruments.

These essays are written in a popular style, and will be appreciated by every reader who is interested in the Old Testament. It is one of Dr. Cornill's abiding merits that he is able to present the results of the best modern scholarship in a single and attractive form, and in this book his faculty of popularization is seen at its best. The first chapter, The Rise of the People of Israel, is a model of condensation and lucidity of statement. The most interesting essay is the last, in which he states his belief that the Psalms possess a permanent religious value for all men in all ages. It would be difficult to find a more appreciative judgment of the worth of the Praises of Israel than that which he presents. The tone of the book is reverent and spiritual. V.

The Beacon Lights of Prophecy. By Albert C. Knudson, Professor in Boston University School of Theology. Eaton and Mains. Price $1.25.

We have in this volume a remarkably clear account of the work of Amos, Hosea, Isaiah, Jeremiah, Ezekiel, and Deutero-Isaiah. The salient points of their teaching are forcibly presented, and the special contribution of each to the religious thought of Ancient Israel is strongly emphasized. The author in his delineation of the personalities of the individual prophets, brings them before us in such a manner that we feel we have to do with living, God inspired men, who preached a message of eternal values. He shows the vastness of the prophetic movement, and points out that the great seers of the eighth century B. C., were not so original in their teaching as many scholars have supposed. Professor Knudson lays stress upon the theory that eschatology preceded literary prophecy instead of the reverse, and claims that only on this view can the prophets be rightly understood. He accepts the main conclusions of modern biblical scholarship, but takes up an independent position on many points.

The book is divided into seven chapters. The first, entitled The History and Nature of Prophecy, contains much that is fresh and original. In each of the remaining chapters one of the great prophets is considered. Perhaps the best section is that devoted to Ezekiel. The style is terse and vigorous.

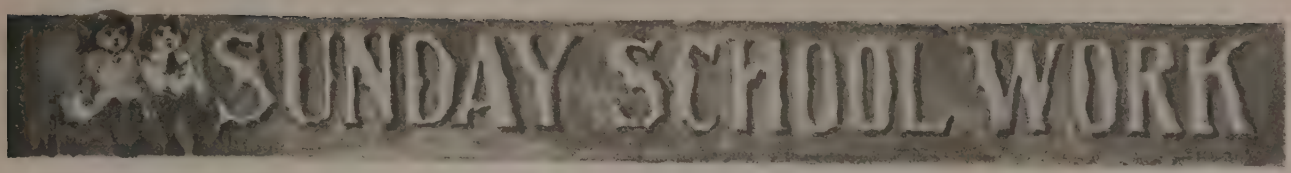
The author by his sound scholarship and good sense has made a valuable contribution to the literature of the subject. V.

The Mystic Garden of Eden and the Repentant Thief; with an essay upon The Symbolism of Sacrifice. By Hector Waylen. Bishop & Sons, Edinburgh. Price 3d.

It is not necessary to say much about this little pamphlet. It adds nothing to our knowledge of the subjects with which it professes to deal, and contains some strange blunders. V.

MISCELLANEOUS

THE NEW VOLUME of *Who's Who in America*, being that dated for 1914-15 and the eighth volume to be issued, is worthy of its predecessors, and it is impossible to express a higher degree of appreciation of a work of this character. Its scope is, happily, so well understood now that it is hardly necessary to say more of the book than this. It is stated that the total number of life sketches contained in the volume is 21,459, of which 4,426 are new in this volume, while 935 have been omitted by reason of the death of the subjects and 826 for other reasons. A useful appendix is the arrangement of names geographically whereby one may discover at a glance who are "who" in any community and state. [A. N. Marquis & Co., Chicago.]



REV. CHARLES SMITH LEWIS, Editor
Communications intended for the Editor of this Department should be addressed to St. Mary's Rectory, Burlington, N. J.

THE subject matter of the Standard Curriculum for Grades 3-6 inclusive calls for Bible stories of different sorts, in the third grade presented topically, in the fourth and fifth taken from the Old Testament as biography, in the sixth the active life of our Lord. In these four years the emphasis is on the living men, as individuals, and with little or no account of their inter-relations or historical connections. The Standard Curriculum is planned primarily for a winter term school, though it is of course quite possible to extend this to a whole year's work. The Atlanta scheme to which we referred two weeks ago calls for a modification of this plan that will attract many, especially those who have to work with uninstructed teachers. It will be well to outline this in some detail.

At the outset it would appear—we may be mistaken—that the schools are continued for the entire year, and that the "summer vacation" is still a stranger to the Atlanta schools. The advantages and disadvantages of this we need not now discuss. These four grades constitute a division of the school and are treated, so far as the curriculum is concerned, as one grade. In other words the lessons for these four grades differ not from grade to grade, four subjects being taught each year; but from year to year, four subjects covering four successive years, one to a year. From what we said last time the justification of this is found in the general suitableness during those years of similar material and the advantage of general catechising and teachers' meetings. The arrangement for the upper grades is different and does not now concern us. The radical divergence is thus seen to lie in group grade versus year grades at this point.

Assuming this arrangement of classes, the plan calls for a successive treatment of the Old Testament, taking it in order not of topics but of time. The arrangement of these lessons is however correlated to the Church Year, which is emphasized as an asset of great value. The underlying doctrinal principle of the arrangement is the truth of Redemption. Two great moments of redemption are put before us in the Old Testament; the first the redemption of Israel from Egypt, the second the redemption of Israel from Babylon. The Church Year has as its central truth this same doctrine of redemption, coming to its climax each year at Easter. The Atlanta scheme seeks to connect the redemptive teaching of the Bible story with the redemptive teaching of the arrangement of the Church Year so that they shall be naurally connected and the central emphasis lie on this central truth. To do this their plan proceeds as follows:

"Redemption is the great central theme of the Bible; Redemption, with its story of what made it necessary and of its consequences. This is worked out twice in the Old Testament, once in respect to Egypt, and again with respect to the Exile. Now it is perfectly feasible to start at the beginning of the Old Testament on the First Sunday in Advent, get the Children of Israel into Egypt in Lent, get them out on Easter and into the Promised Land on Whitsunday, and then reach the close of Solomon's reign before Advent comes again. Then begin on the First Sunday in Advent with the Division of the Empire, get the Children of Israel (Judah) into exile in Lent, out on Easter, and back into the Promised Land on Whitsunday; and then go on with the history for the rest of the year, itroducing the inter-biblical period and the story of the Maccabees, a parallel which forms a splendid introduction to the study of the life of Christ which can then be undertaken. Still further to keep our Biblical study with the Church Year, confine the study of the Life of our Lord to the period ending with Pentecost; and from Pentecost on take up the work of the Holy Spirit in the Church, as given in the Acts and various Epistles. Of course this can be varied and the New Testament can be given two years, if desired, studying the Life of Christ twice, in different years but always during the first half of the Christian Year, and the rest of the New Testament gone over again. The point is to make this analysis of the Bible and fit it to the Church Year. . . . It is easy to contract or spread out as may be desired according to the time. For instance if a Sunday school desires to close in summer the lessons that fall between Whitsunday, let us say, and Advent can be studied in block, and if the school runs all summer they may be spread in the manner indicated."

We have two criticisms to make of this plan. Like many schemes it fits rightly the first year in which it is put in use, but does not fit in the same way the second year nor the third. Let us see just what would happen.

A group of children coming into this division of the school this year, when the plan is first put into operation, would have the lessons of the earlier redemption this year, next year they will have the story of the second redemption, and the year following the story of the Redemption through our Lord Jesus Christ. It will be an orderly sequence of the great story of redemption which is the lesson of Scripture. But, and here is the difficulty, the more from the standpoint of the authors of our scheme who disapprove the topsy-turvy order of various other lesson outlines; those scholars who come into this division next year for the first time will begin with the story of the redemption from the exile, follow it with that of our Lord, and will not take the story of the redemption from Egypt until the third year. If the lessons be arranged by topics rather than by chronological sequence it makes no matter; but if the order of time is held to be important, this is a serious fault in the scheme. Our second objection to the arrangement is that while it covers four grades, it is a three years' schedule. It is true that the alternative is given of spending two years on the Life of Christ, but this can be only as a repetition of work already done, or by giving up the correlation between the scheme and the redemptive moments of the Church Year. Nor will a repetition of the Old Testament subjects help in the matter any better, even though they should be taken up the second time from a more advanced standpoint, for all the grades will be working at the same subject; and our assumption is that the method in use in the several grades is the same as they come within the same grade group.

When we have said this much in criticism and in objection to the arrangement we have said but part of what the plan calls for. There is a very decided gain in the arrangement that connects the study of the Bible stories in this period with the Church Year. Quite independently of this arrangement of grades which Dr. Wilmer has given us, his central proposition is of really great value. He is entirely right in saying that in the Church Year we have a pedagogical asset that is of great worth and one that we ought not to neglect. It is the living out in the present of the great moments of the divine purpose of redemption and the realization of that purpose in the life of His people and His Son. It ought to be so intertwined with the thought as well as the life of our children that the associations become fixed and indelible. The story of Easter should be not merely the story of the Resurrection of Jesus Christ from the grave, but it must be, if it is to have its deepest significance in life, the commemortaion of the great climax of redemption. Associating with it the redemption of God's people from their several periods of bondage and the setting them free for deeper service, gives it a sacredness and a fulness of meaning that nothing else can give. This is, we take it, a very distinct and important contribution to the cause of religious education.

There will be, we doubt not, those who will not agree with us or with Dr. Wilmer in this matter. It is to raise a phase of a very radical question that is coming to the fore: What is the principle, in the final analysis, of much of our modern method in religious education? We are not at this point prepared to discuss this as we hope to do later. We must however say, and say quite clearly and with a certainty that has been growing upon us, that the only purpose of religious education is to train and develop our children into the fullest recognition in life as well as thought of their relation to God in Jesus Christ. Any-

thing that directly or indirectly fosters the idea that there is any other way of salvation save through Jesus the Son of God, or that does not recognize in the Old Testament processes the unfolding of God's will and God's purpose for men, the preparing for the fuller revelation in His Son, must sooner or later come under condemnation as it fails to meet the spiritual needs of His children. It will not do to utilize methods that fail to be dominated with this great principle, and Dr. Wilmer's suggestion of so correlating the Old Testament stories in these younger years that they emphasize the truth of the redemption of man through the intervention of God, is one that we cannot be too grateful to him for. We would commend it for use in the Old Testament work of Grades 5 and 6.

The last suggestion, that the Church Catechism be equally interwoven with the Church Year, is possible, we think, only in part; and only in connection with the explanation of it. We cannot help feeling that the best method here is the one we suggested recently, verbal knowledge, used later as the basis of careful interpretation.

OCTOBER will see the formal organization of certain of the Provinces. Under the canons, as we pointed out some months ago, there must come in connection with this some sort of organization for religious education. The two canons, the one on Provinces, the other on the General Board of Religious Education, seem to be in conflict in the matter, and we recall the great uncertainty that marked the January meeting of the Sunday School Convention—if that was its name—of the Fifth Department. The Provincial Synods [Canon 50, Sec. VI. 2 (b)] have the right to act as a Provincial Board of Religious Education or to provide for such a Board. The Canon 57 on the G. B. R. E. says that "The Sunday School Convention as at present organized shall become the Provincial Board of Religious Education" —"and unless otherwise constituted by its own action shall be composed", etc. The conflict is possibly more apparent than real. They both contemplate a Provincial Board; the educational canon putting its organization in one group of persons, the provincial canon in another. But it should be remembered that the Sunday school convention being already organized was continued under Canon 50, Sec. XI, "until the organization of the Province." Unless then it shall have acted before this time, it will cede its right to organize the Provincial Board of Religious Education to the Provincial Synod upon its organization, and then upon that body will lie the responsibility for this action.

We would venture to suggest that, whatever action is taken, care should be exercised to make this new Provincial Board a small body of experts, chosen not with regard to their ecclesiastical rank or preferment but with regard to their skill and knowledge in dealing with the large responsibilities that rest upon them. If forward work is to be done in this department of the Church's life, it should be committed to those who are expert, and care should be taken that they are truly representative men.

WE WOULD CALL especial attention to the appeal of the G. B. R. E. for the wide observance of the third Sunday in October as the time for special emphasis and intercessions for Religious Education.

WE HAVE a new Sunday school teacher's class book that covers the many needs of the schools of our own Church. There is first of all a page given over to the class list, with room for twenty scholars and the teacher. Spaces are arranged for home address, business address, telephone number; date of admission to the school; entries for Baptism and Confirmation; and for the child's birthday. The right hand page then folds in the middle and leaves the name list exposed opposite the ruling for each Sunday's marking. This is arranged on half pages, one for a Sunday, and affording fifty-three pages with a final page for the special Easter offering entries. The rulings for each Sunday are S. S. Attendance; Late; Lessons; Offering; Conduct; Church Attendance; Holy Communion; Visited or Written; Special Missionary Offering; with footings showing the regular offerings and the amount of the special offering for the day. The Easter Day Offerings have these rulings: Mite Box taken; Mite Box returned; attendance Easter Day services, Sunday school; Mite Box Offering; and Easter Offering. This book is bound in stiff covers and is published at the cost of ten cents a copy. (*Jacobs' Sunday School Teachers' Class Book*, published by Geo. W. Jacobs & Co., Philadelphia.) We can commend with confidence this class book as in every way satisfactory. The second edition has the addition of ruling on the cover to show the Teacher, Class No., and Department.

BEWILDERMENT

Good Shepherd, tell us where upon the way
Shall pilgrims find the brook from whence to drink!
Our trembling footsteps verge upon the brink
Of some abysmal cavern where to-day
Foul spirits with consuming torture, play
Wild havoc. All that we have learned to think
Secure—peace, commerce, art—now seem to sink
Into the nothingness of dire decay.

"Ah, fear not them which have the power to kill
The body." Thus His calming voice replies.
Love, patience, courage, hope, are regnant still.
From funeral pyres see Freedom's form arise!
And seek His living waters, pilgrim till
They gleam beyond all earthly sacrifice.

SALLY BRUCE KINSOLVING.

ON SILENCE

I SAT beside a crystal lake in the Bavarian Highlands. Not a ripple stirred the surface of the aqua-marine tinted waters; the golden leaves of the beech trees hung motionless; the pale gray crags of the mountains towered perpendicularly above, crowned with snow. No human being stirred, for the touring season was past.

I said to the young German who was with me, "There is nothing so delicious as music, except silence."

"Yes," he answered, "and sometimes silence is preferable."

There are a few people with whom one can be silent, and only the deepest speech is sweeter than that shared silence.

I have often thought how blissful a silent world would be, one in which our thoughts could be shared without the clumsy medium of words; for beautiful as the chiming music of words can be, they often serve to conceal our meaning and disguise the transcendent images or faint nuances of our thought.

There is much power in silence. A man whom I knew, who spoke more fitting words than anyone I ever knew, never answered quickly. A little pause of silence prefaced his replies. It was as if he listened for an inward voice, the "Voice of the Silence," the still small voice that can only be heard in the silence of the heart.

And it is possible to retreat into this silence of the heart in the midst of the noisiest din.

I sat beside an old peasant woman on a mountainside and said to her something of the beauty of the autumn day. "All nature is at rest," she said. There is something wonderful and significant in this autumn hush, as if "Nature, the dear old nurse," were soothing her children with only the softest lullabies.

The murmur of the wind in the firs or among the whispering aspens, the faint, sweet note of a lingering bird, or a low warble like that of an old opera singer who retains her perfect method though the voice is gone, such sounds only emphasize the peace of the prevailing silence.

I watched a sunrise, and as the light flooded the peaks, I said, "Something is happening, and yet there is no sound." The silence seemed incredible. The singing statues answer one's feeling that some response should be made to that force of light. The thunder crash which follows the lightning's flash satisfies the craving ear with its grandeur, and I have had a nervous headache beaten out of me by a tornado of Richard Strauss's music.

The reaction from the constantly increasing din of life, the ever-louder music, the crash and clang of the street-cars, the shrieks of whistles, and that voice of a field, the "siren," will be an increasing return to silence. We shall have "silence cures" and the most secluded valleys and the remotest mountain tops will be sought out for the victims of the world's rush and roar.

And words cannot describe the bliss of the soul which bathes itself in the wash of air which flows down from the high snow peaks.

To stop talking and only think; to sit and "listen to the silence," as an old woman from a noisy English manufacturing town was found to be doing at a garden party, given to such poor souls in one of those wonderful English gardens.

And one remembers that once the music of the choiring angels ceased, and there was silence in Heaven about the space of half an hour.

C. G. M.

IT IS SO EASY to perceive other people's little absurdities, and so difficult to discover our own.—*Ellen Thornycroft Fowler.*

Church Kalendar

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Oct. 1—Thursday.
" 4—Seventeenth Sunday after Trinity.
" 11—Eighteenth Sunday after Trinity.
" 18—Nineteenth Sunday after Trinity. St. Luke.
" 25—Twentieth Sunday after Trinity.
" 28—Wednesday. SS. Simon and Jude.
" 31—Saturday. Eve of All Saints.

KALENDAR OF COMING EVENTS

Oct. 7—House of Bishops, Minneapolis.
Special Conv. East Carolina, Washington, N. C.
Special Convention of the Diocese of New Jersey, at Trinity Church, Trenton, N. J.
" 9—Board of Missions, Minneapolis.
" 10—Sixth Provincial Synod, St. Paul.
" 14—Fifth Provincial Synod, Detroit.
National Convention B. S. A., at Atlanta,. Ga.
" 20—First Provincial Synod, Springfield, Mass.
Convention of the Diocese of Atlanta. at La Grange, Ga.
Nov. 17—Third Provincial Synod, Pittsburgh.
" 18—Fourth Provincial Synod, New Orleans, La.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. John W. Wood, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rev. C. E. Betticher, Jr.
Miss M. S. Grider (in Fifth Province).

CHINA

Rev. Arthur M. Sherman.

ANKING

Rev. E. J. Lee.

HANKOW

Dr. Mary V. Glenton.

SHANGHAI

Mrs. John A. Ely.
Rev. J. M. B. Gill.
Rev. R. A. Griesser.
Dr. W. H. Jeffreys.

MEXICO

Rev. H. G. Limric (in Fifth Province).
Rev. L. H. Tracy (in Eighth Province).

WORK AMONG THE INDIANS

Mrs. Baird Sumner Cooper, of Wyoming. Address: The Covington, Chestnut and Thirty-seventh street, Philadelphia.

Unless otherwise indicated, requests for appointments with all the above missionaries should be addressed to

Mr. John W. Wood,
281 Fourth Avenue,
New York City.

Personal Mention

The address of the Rev. Geo. M. Babcock, rector of Calvary Church, Chicago, is changed from 3532 W. Monroe street, to 3529 W. Congress street.

The Rev. T. B. Berry, D.D., warden of the DeLancey Divinity School, has returned from his summer home to Geneva, N. Y. The first lectures of the school will be held in Trinity parish house, Buffalo, October 13th and 14th.

The Rev. Wm. S. Bishop, D.D., has accepted a position in Grace Church, Orange, N. J., as assistant to the rector, the Rev. Chas. T. Walkley, and will enter upon his duties the first Sunday in November. Address, 20 South Burnett street, East Orange, N. J.

The address of the Rev. S. Norris Craven of Trenton, N. J., has been changed from 333 Chambers street, to 170 West State street.

Having just returned from Europe with his family, the address of the Rev. Dr. Cyrus Townsend Brady will be Hotel Algonquin, New York City, for the present.

The Rev. Clayton A. Chrisman, rector of St. Thomas' Church, Croome, Md., has accepted the rectorship of Christ Church, Rock Springs, Md. After October 1st his address will be Forest Hill, Harford Co., Md.

The address of the Rev. J. F. Hamaker is changed from Ashland, Oregon, to Visalia, Cal.

The Rev. Edwin S. Hinks, rector of the Church of the Ascension, St. Louis, Mo., has resigned on account of ill health, his resignation to take effect November 1st. He expects to return to Virginia.

Bishop Kinsman of Delaware is spending ten days in Vermont where he is taking some Confirmations for the Bishop of Vermont. He returned to Delaware October 1st.

The Rev. John Lyons, formerly rector of St. Paul's Church, San Antonio, Texas, has accepted the rectorship of St. Mary's Church, Charleroi, Pa., diocese of Pittsburgh.

The address of the Rev. Claudius M. Roome, of St. Thomas' Church clergy staff, is changed to 194 (formerly at 116) Riverside Drive, New York City.

The address of the Rev. Stuart L. Tyson is changed from Sewanee, Tenn., to Princeton, N. J.

The address of the Rev. Geo. Wallace, D.D., of Tokyo, Japan, during October will be Hotel Stewart, San Francisco, Cal.

On October 2 the Rev. Luther L. Weller, formerly rector of St Peter's Church at Bainbridge, N. Y., will begin his work at the St. Mary's mission at Rockland on the North Shore.

The Ven. W. Wyllie, rector of St. Mark's Church, Palatka, Fla., has accepted a call to St. Mary's Church, Jacksonville, Fla., and will assume charge of the latter on All Saints' Day. On and after that date his address will be St. Mary's Rectory, Ninth and Laura street, Jacksonville, Fla.

ORDINATIONS

DEACONS

Fond du Lac.—At St. James' Church, Manitowoc, on the Fifteenth Sunday after Trinity, Mr. Placidus Cooper, formerly a lay brother of the Benedictine order at Caldey, was ordained to the diaconate by the Bishop of the diocese. He has been appointed a curate at Grace Church, Sheboygan.

Mississippi.—On the Fourteenth Sunday after Trinity, at St. Andrew's Church, Jackson, the Bishop of the diocese ordained to the diaconate his son, Mr. William Du Bose Bratton, and his stepson, Mr. John Gars. Mr. Bratton was presented by the rector of the church, the Rev. Wm. Mercer Green, and Mr. Gars by the Ven. Dr. G. G. Smeade, Archdeacon of Mississippi. The sermon was preached by the Rev. John B. Canon, chaplain of the University of the South, and the Rev. P. B. Mitchell read the Litany. Other clergy assisted in the service. Mr. Bratton will do mission work, with headquarters at Indianola. Mr. Gars will continue his studies at the Cambridge Divinity School.

DEACONS AND PRIESTS

Harrisburg.—On Thursday, September 24th, in St. Paul's Church, Harrisburg, Pa., Rev. Floyd Appleton, rector, the Bishop of the diocese ordained to the diaconate: Frederick C. Cook, presented by Rev. R. A. Sawyer; Guy Franklin Carruthers, presented by Dr. Appleton; Alan A. Hughes, presented by Rev. H. B. Pulsifer, and to the priesthood Rev. John William Torkington, presented by Rev. Leroy F. Baker, and Rev. Charles S. Kitchin, presented by Rev. R. A. Sawyer. The sermon was preached by Rev. William Dorwart. Just previous to the service of ordination a quiet hour was conducted for those about to be ordained, by Rev. Dr. Appleton.

PRIESTS

Southern Ohio.—At the Church of Our Saviour, Mt. Auburn, Cincinnati, Ohio, on the Sixteenth Sunday after Trinity, the Presiding Bishop advanced to the priesthood the Rev. Harold Arthur Lynch, curate at the Church of the Ascension, New York City. The candidate was presented by his father, the Rev. J. Hollister Lynch, rector of the church. The Rev. Dr. George F. Smythe, chaplain of Kenyon College, preached the sermon. The Rev. Dr. Dudley W. Rhodes read the Litany, and the benediction was pronounced by Bishop Vincent.

MARRIED

McCallum-Macdougall.—At St. Matthew's Church, Brandon, Man., Canada, on September 23rd, by the Rt. Rev. F. A. McElwain, D.D., assisted by the Rev. C. S. Quainton, the Rev. Arlington A. McCallum, Glencoe, Ill., to Robena, daughter of Mrs. A. Macdougall, Brandon.

DIED

Barbour.—Mary Witter, wife of the Rev. Paul Humphrey Barbour of Sisseton Agency, S. D., and daughter of the Rev. Melville Knox and Mrs. Elizabeth Hart Bailey, died at Sisseton Agency on September 18, 1914, in the twenty-sixth year of her age, leaving a son, eleven days old.

Requiescat in pace.

Brooks.—Entered into rest on Sunday, September 20, 1914, at Poughkeepsie, N. Y., Ann Ross, wife of John R. Brooks, and mother of the Rev. Roelif H. Brooks, Albany, N. Y. Funeral was held on September 22, 1914, the Rev. Irvine Goddard, and the Rev. Frank Heartfield, officiating.

Goodwin.—Mrs. Rebecca Allen Goodwin, widow of the Rev. Hannibal Goodwin, for twenty years rector of The House of Prayer, Newark, N. J., died at her home in that city on Tuesday, September 22nd, aged eighty-two years. Funeral services were held at her house on Friday morning. Interment was made in Greenwood Cemetery, Brooklyn, N. Y. She is survived by two foster children, Miss Eleanor H. Goodwin and Frank Goodwin.

Hubbard.—Entered into rest, September 24th, at her home in Los Angeles, Cal., Alice Ives, beloved wife of Chaplain William F. Hubbard, U. S. A., retired, and sister of Mrs. Lydia B. Hibbard, and Mrs. O. V. S. Ward, of Chicago.

"The souls of the righteous are in the hands of God."

Welles.—In New York City, on August 22nd, 1914, Edgar Thaddeus Welles, in the seventy-first year of his age.

"Lord, all pitying Jesu blest,
Grant him Thine eternal Rest."

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage notices, $1.00 each. Classified advertisements, wants, business notices, 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

A PRIEST to supply while the rector takes a surgical operation and three months to recuperate. Must be loyal and not ready to displace the rector. Permanent work in an adjacent parish if satisfactory here. Salary $50 and rooms. Address Registrar, care Living Church, Milwaukee, Wis.

RECTOR'S associate in priest's orders, young married man preferred. Charge of chapel; New York City parish. Good Sunday school and parish worker. Salary with house $1,000. Address, Rector, care Living Church, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST, 34, unmarried, Harvard, Cambridge. General, Mission experience in West. Gives as reference name of rector he has recently assisted in well-known Eastern city parish. Address Vevey, care Living Church, Milwaukee, Wis.

A SUCCESSFUL rector, in good standing, best of reference, desires to make a change. Stipend $1,200 and house. Address "B D," care Living Church, Milwaukee, Wis.

CITY RECTOR desires change. Rectorship or curacy will be considered. Graduate and Post-Graduate. Athlete. Good voice. Address "Z," care Living Church, Milwaukee, Wis.

SPECIAL Preaching and Mission services arranged. References given. Address "X," care Living Church, Milwaukee, Wis.

TEMPORARY duty desired in the East. Might accept parish or curacy. Address Ora, care Living Church, Milwaukee, Wis.

CURACY.—By an unmarried Priest. Apply White, Synod office, 461 University street, Montreal, Canada.

POSITIONS OFFERED—MISCELLANEOUS

OLD New York City parish wants devoted and able helpers and teachers in Sunday school. Remuneration where necessary. Address 182 Monroe street, Brooklyn, N. Y.

WANTED immediately, Organist-Choirmaster, male vested choir. Stipend $50 per month. Address C. A. Magill, care The Johnson and Larimer Dry Goods Co., Wichita, Kas.

WANTED—Several honest, industrious people to distribute religious literature. Salary $60 per month. NICHOLS CO., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER, fourteen years experience in Anglican churches, boy specialist, recitalist; hard worker, desires change. Good organ essential. Testimonials from leading clergymen. Address "R. W. F.," care LIVING CHURCH, Milwaukee, Wis.

WANTED by a Catholic deaconess, diocesan, parochial, or institutional work. Seven years' experience institutional work, five years' parochial. Best references. Moderate salary. Address "C D," care LIVING CHURCH, Milwaukee, Wis.

A LADY well recommended, qualified to make herself companionable to some lonely or delicate person would like such opportunity for few days or parts of days in each week. Address "M," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST and Choirmaster desires position. In present position seven years. Thoroughly understands boy voice production. Recitalist. Address ORGANIST, care LIVING CHURCH, Milwaukee, Wis.

GRADUATE CHURCH WORKER desires position in Mission field. References. Address "G," care NEW YORK SUNDAY SCHOOL COMMISSION, 73 Fifth avenue, New York City.

CHURCHWOMAN desires position as housemother in institution. References. Address "L," care NEW YORK SUNDAY SCHOOL COMMISSION, 73 Fifth avenue, New York City.

EXPERIENCED ORGANIST AND CHOIRMASTER, best references, desires position in Eastern states. Address "F," care LIVING CHURCH, Milwaukee, Wis.

REFINED, capable Churchwoman desires position as mother's helper. Good references. EXPERIENCED, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Organs for Episcopal churches now building: St. Clement's, Philadelphia, four manual; St. Stephen's, Sewickley, Pittsburg, large three manual; Trinity, Chicago, three manual; Trinity, New Orleans, three manual; St. Clement's, Wilkes-Barre, Pa., large two manual; chapel Emanuel Church, Baltimore, two manual. Large factory addition just finished doubles our floor area. Information on request. AUSTIN ORGAN CO., Hartford, Connecticut.

FOR SALE.—Chicago Clergyman will sell five complete sets of Vestments in regular Church colors; also a Silver Gold Plated Chalice and two Patens, at reasonablie prices. Address CENTRAL SUPPLY CO., 19 S. La Salle street, Chicago, Ill.

OBER-AMMERGAU CRUCIFIXES. CARVED BY THE PASSION PLAYERS. 9-in., 21-in., Cross, $5.00; 6-in., 15-in., Cross, $3.00; 3-in., 6-in., Cross, $2.00. White wood figures, oak cross, T. CROWHURST, 568 10th street, Oakland, Cal.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

POST CARDS of Cathedrals. Churches, Abbeys and Missions in the United States and foreign countries, including the Cathedral of Rheims. Send for catalogues. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

ST. DUNSTAN'S School of Embroidery. Albs. Chasubles, Frontals, Stoles, etc. English silks and all materials for work. Price list on application. Miss Wells, 517 Main street, Geneva, N. Y.

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CHURCH AND SUNDAY SCHOOL BANNERS, painted in water colors. Address MISS BALCOM, 965 Holton street, Milwaukee, Wis.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES looking for superior organists please write 147 East Fifteenth street, New York. No charges.

SEVERAL Rectorships Vacant. For information write 147 East Fifteenth street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

PRIEST'S HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 992 Island avenue, Milwaukee, Wis.

ALTAR BREADS, all varieties. Circular sent. MISS BLOOMER, Box 173, Peekskill, N. Y.

CLERICAL OUTFITS

CLERICAL TAILORING.—Frock Suits from $17.25. Lounge Suits from $16. Hoods, Gowns, Vestments, Cassocks and Surplices, Ordination Outfits a specialty. Vestments, etc., to be solely Church property are duty free in U. S. A. Lists, Patterns, Self-measurement forms free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for working Girls, under care of Sisters of St. John Baptist. Attractive sitting room. Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

HOMES WANTED

WANTED by the Church Mission of Help, free homes in Church families for school girls between the ages of 13 and 18. Girls to assist in home duties in return for board and clothing. References required. Applicants to pay transportation expenses. Address ROOM 702, 37 East Twenty-eighth street, New York City.

THE CHURCH MISSION OF HELP wishes to have adopted into a Church family, a healthy little boy of nine months. Address ROOM 702, 37 East Twenty-eighth street, New York City.

SCHOOLS

THE MISSES EASTMAN'S. A Resident and Day School for Girls. 1305 Seventeenth street, Washington, D. C.

LOANS

WANTED.—Loan $500.00 on first class $5,000.00 insurance policy eight years standing. Reasonable interest. Address EDUCATION, care LIVING CHURCH, Milwaukee, Wis.

MONEY TO BUILD

CHURCHES, rectories and parish houses can be obtained from the American Church Building Fund Commission, 281 Fourth Avenue, New York.

FOR SALE OR RENT

TRYON, N. C., fairest scenery, mildest climate. Owner will sell his beautiful private residence and furniture; six rooms, Georgia pine. Best street, fruit garden, well, city water. Fair terms. Address Rev. B. M. BRADIN, Tryon, N. C.

COMMERCIAL

PRESERVO, a shiny shoe polish. Prevents cracking. Imparts beautiful gloss to leather articles. Waterproofs instantly. Tube by mail 25 cents. PRESERVO POLISH CO., 1221 West Twenty-fourth street, Kansas City, Mo. Pin money to college students selling PRESERVO.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

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RIGHT REV. ARTHUR S. LLOYD, D.D., *President*,
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LEGAL TITLE FOR USE IN MAKING WILLS:

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A missionary savings box sends on an errand of mercy a dime or a dollar that otherwise might serve no useful purpose.

Every dollar and every dime aids

THE BOARD OF MISSIONS

to do the work entrusted to it as the agent of the Church.

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THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

The National, official, incorporated society of the Church sorely needs offerings, gifts, bequests, legacies.

669 names on the lists; the last three years. $30,000 required each quarter. Cost of administration five and five eighths per cent., provided by Royalties on Hymnals.

LEGAL TITLE: GENERAL CLERGY RELIEF FUND.

ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

THE IN-HIS-NAME SOCIETY

Object—To advance the cause of Christ among men by ministering to the needs of fatherless children and widows: the desolate and oppressed.

Membership involves no fees or dues. A willingness to respond to appeals so far as one is able and at such times as one is disposed, is all that is expected of a member.

Appeals, offerings, and letters generally should be addressed to the President, P. G. Melbourne, Hyattsville, Md. (diocese of Washington).

Field Staff Officers—Rev. V. G. Lowery, St. Mark's, Troy, Ala.; Rev. A. R. E. Roe, St. Peter's, Key West, Fla.; Rev. Joseph H. Harvey, St. Augustine's, St. Louis, Mo.

EVANGELICAL EDUCATION SOCIETY

The Annual meeting of the Life and Contributing members of the Evangelical Education Society will be held on Thursday, October 15, 1914, in Room 11, the Church House, Twelfth and Walnut streets, Philadelphia, Pa., at 3:30 P. M., for the election of officers for the ensuing year and the transaction of such other business as may be brought before it.

S. LORD GILBERSON, M.A.,
General Secretary.

Philadelphia, September 26th.

CHURCH HYMNALS AND CHANT BOOKS, WITH MUSIC

HUTCHINS' HYMNAL

The prices here given are the *net prices* in any quantity, payable not later than the 1st of the month following order. We accommodate Church people by selling single copies at the quantity rate.

EDITION A. Cloth bound, size 7 x 4¾ inches. List price, 1.00. Net price, .80; by mail .93.

EDITION B. Cloth bound, larger page and type, size, 7¾ x 5½. List price, 1.50. Net price, 1.20; by mail 1.38.

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EDITION A. French Seal, red edge. List price, 2.25. Net price, 1.80; by mail 1.93.
EDITION A. Morocco, red or black, gilt edges. List price, 5.00. Net price, 4.00; by mail 4.13.
EDITION B. French Seal, red edge. List price, 2.50. Net price, 2.00; by mail 2.18.
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ORGAN EDITION. Large type, size 12x8¾ inches, red or black leather. List price, 5.00. Net price, 4.00; by mail 4.45.

TUCKER'S HYMNAL

Choir Edition, with Notes, 1.00; by mail 1.18.

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The Chant and Service Book containing the Choral Service for Morning and Evening Prayer, Chants for the Canticles, with official pointing. Music for the Communion Service, Burial Office, etc. Cloth, list price, .75; net price, .60; by mail .68.
Same, Organ Edition. Large type, size 12 x 4¾ inches, leather. List price, 3.00. Net price, 2.40; by mail 2.65.

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WORDS AND MUSIC EDITION

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THE YOUNG CHURCHMAN CO.,
484 MILWAUKEE STREET, MILWAUKEE, WIS.

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R. W. Crothers, 122 East 19th St.
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Church Literature Press, 2 Bible House.

BROOKLYN:
Church of the Ascension.

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Lehman Art Co., 3526 Franklin Ave.
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LOUISVILLE:
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LONDON, ENGLAND:
A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee, Wis.]

DODD, MEAD & CO. New York.

Arizona. A Romance of the Great Southwest. By Augustus Thomas. Made into a book from the play of the same name by Cyrus Townsend Brady. With Illustrations by J. N. Marchand. Price $1.25 net.

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On the Warpath. By James Willard Schultz (Ap-I-Kun-I). With Illustrations by George Varian. Price $1.25 net.

A Far Journey. By Abraham Mitrie Rihbany. With Illustrations. Price $1.75 net.

LONGMANS, GREEN & CO. New York.

Christianity and Economic Science. By W. Cunningham, F. B. A. Fellow of Trinity College, Cambridge, and Archdeacon of Ely. Price 90 cents net.

My First Communion. A Simple Explanation of the Sacrament and the Office of the Holy Communion. Together with the Communion Office. By the Rev. A. R. Runnels-Moss, M.A., Vicar of St. John's, Ladywood, Birmingham. With a Preface by the Lord Bishop of Manchester. Second edition. Price 30 cents net.

MACMILLAN CO. New York.

With Poor Immigrants to America. By Stephen Graham, author of *With the Russian Pilgrims to Jerusalem.* With 32 illustrations from Photographs by the Author. Price $2.00 net.

PAMPHLETS

LONGMANS, GREEN & CO. New York.

Steps Towards Reunion. A Statement for the Consultative Committee. By the Rt. Rev. W. G. Peel, D.D., Bishop of Mombasa, and the Rt. Rev. J. J. Willis, D.D., Bishop of Uganda. Price 36 cents net.

The Witness of the Body to the Catholic Religion. By Edward Stuart Talbot, D.D., D.Litt., Lord Bishop of Winchester, Honorary Student of Christ Church, Oxford. Price 20 cents net.

The Case Against Kikuyu. A Study in Vital Principles. By Frank Weston, D.D., Bishop of Zanzibar. Price 36 cents net.

CHURCH MUSIC

H. W. GRAY CO. New York.

Anthems for General Use and Thanksgiving. Quarterly No. 27. September, 1914.

THE CHURCH AT WORK

OPENING OF ST. ALBAN'S SCHOOL

ST. ALBAN'S SCHOOL, Knoxville, Ill., opened on September 17th with a choral Eucharist. The increase has been more than one hundred per cent. in both lower and upper schools. Last year there were nine boys in the lower school, this year there are nineteen. And last year there were twelve in the upper school, while this year there are twenty-four.

BISHOP COADJUTOR OF OHIO RESUMES WORK

THE BISHOP COADJUTOR of Ohio, the Rt. Rev. Dr. Du Moulin, returned to the diocese Saturday, September 19th, and began his visitations by the consecration of St. Paul's Church, Put-in-Bay (Rev. J. M. Forbes, rector), on Sunday the 20th. The chancellor, Hon. Thos. M. Sloane, read the sentence of consecration. In the afternoon there was Confirmation, and in the evening, attended by Rev. Mr. Forbes, the Bishop made a visitation at the mission of the Holy Sacrament, Catawba Island (Rev. J. E. Brodhead, priest in charge). Monday, the 21st, seven of the clergy in the district of Sandusky, Rev. Edmund G. Mapes, Rev. Henry L. McClellan, Rev. Edwin B. Redhead, Rev. Oliver F. Crawford, Rev. J. E. Brodhead, Rev. Thos. Jenkins, and Rev. Roy J. Riblet, together with Archdeacon Abbott, met the Bishop at Put-in-Bay for a two days' conference. At first, the Bishop announced that in order that he might meet at definite periods in corporate capacity the clergy of his jurisdiction on behalf of Church advancement and spiritual improvement, it was his intention to divide that part of the diocese committed to his care into seven districts: Sandusky, Toledo, Lima, Mansfield, Akron, East Liverpool, and Youngstown, in each of which he proposed to have a semi-annual meeting. At the second conference, the Bishop delivered a strong and helpful address on the "Prophetic Office," which was discussed; and at the third, the Sandusky district was organized by the election of the Rev. Thomas Jenkins, president, Rev. E. G. Mapes, vice-president, and Rev. R. J. Riblet, secretary and treasurer, who constitute the executive committee. The historic setting of beautiful Put-in-Bay—the scene of the Perry victory in 1813, to commemorate which a noble granite shaft, nearly 400 feet high, located on Put-in-Bay Island, is approaching completion—the hospitality of the rector and people, and superb weather, combined to make the occasion one of unusual interest and pleasure. The presence of Mr. J. D. Barney and family of Philadelphia, who were still at their summer home on Gibraltar Island, who through many years have been wise friends and supporters of St. Paul's parish, was an additional inspiration.

LAYING OF CORNERSTONE FOR NEW CHURCH AT HOMESTEAD, PA.

THE CORNERSTONE of the new St. Matthew's Church, Homestead, Pa., was laid on St. Matthew's Day, by the Bishop of the diocese, assisted by a number of the clergy of Pittsburgh and vicinity. The building was sufficiently far advanced that the floor could be covered with boards, and chairs placed for the accommodation of those in attendance. Addresses were made by the Bishop, the Rev. Dr. Wightman, president of the Standing Committee, and the Rev. L. F. Cole, formerly Archdeacon of the diocese. The rector of the parish, the Rev. T. B. Barlow, read a sketch of the history of the parish since its inception in 1884. In this year the work was inaugurated as a mission under the care of the Rev. Dr. Norman, and the first building was of frame. In 1899 a brick church took the place of the frame one, which was afterwards sold

and the present site was purchased, where services have been conducted in the parish house. The new church is being built of white stone, and will be commodious and handsome. Seventeen of the clergy were present at the service, and a large number of the parishioners, and friends from other places.

KNOXVILLE CHURCH LADIES ENTERTAIN STUDENTS

A DINNER complimentary to the Church boys and girls of Knox College and Lombard College, Knoxville, Ill., was given by the ladies of Grace Church on September 17th to nearly forty students. The relationship between Grace parish, Galesburg, and the two colleges is very close, and the young men and young women took a great interest in the parish last year, and have shown signs of increased interest for the work the coming winter.

EIGHTH PROVINCIAL SYNOD MEETING POSTPONED

NOTICE is given of the indefinite postponement of the primary synod of the Eighth Province, which was to have convened in Seattle, October 15th. The local deputies will meet in accordance with the call and formally adjourn to such date as shall be fixed by the Bishop of California, president of the synod. The reason for the change is stated in the notice of postponement as follows:

"After correspondence with the authorities of several of the dioceses and districts of the province, it has become apparent, owing to the unsettled conditions which prevail generally, due in large part to the European War:

"1. That the attendance, and especially of the lay delegates, at the meeting is likely to be greatly impaired, thus preventing a really representative gathering of the province.

"2. That even if the meeting were held, the prevailing conditions would seriously interfere with the enthusiasm and helpfulness which the work of the Synod is expected to produce.

"It does not appear that any material interest of the province will be harmed by the postponement of the primary synod to a more convenient season."

NEW RECTORY AT WEST PLAINS, MO.

A PRETTY rectory, just completed, has been occupied by the Rev. and Mrs. R. J. Belt, on the church lot, at the corner of East Main and Curry streets, West Plains, Mo. It is in bungalow style, has eight rooms and bath, besides a roomy basement extending under the entire building. There are closets in each room, a screened-in sleeping porch and summer kitchen, city water and electric lights throughout. The interior arrangement is ideal for the purposes of a rectory. It was built while the rector and his wife were away on a vacation and is the pride of all the members of All Saints' mission.

CLERGY RETURNING FROM EUROPE

ACCOUNTS continue to be received of the experiences of American clergymen abroad. The Rev. L. P. McDonald, D.D., rector of Christ Church, Warren, Ohio, with Mrs. McDonald, was conducting a party of ladies through Europe. They were in Rome when war was declared, and abandoning their proposed trip through France, secured passage on the emigrant ship *San Giovanni*, and sailed from Naples August 15th, arriving in New York September 1st. The Rev. Dr. Empringham of Syracuse, N. Y., was spending three months in Germany and France before and at the beginning of hostilities, and escaped after some trying circumstances. The Rev. H. A. Linwood Sadtler and bride, of Rahway, N. J., have returned safely, without any delay or inconvenience, from a trip of several months on the Continent and in England. Their itinerary included England, Scotland, Holland, Germany, Switzerland, and France. The Rev. and Mrs. Johannes Rockstroh, of Danville, Ill., are now in England, and are hoping to return by the Red Star Line S. S. *Kroonland*, scheduled to said from Liverpool to New York September 29th.

The Bishop of Western New York and Mrs. Walker arrived safely on the *Baltic*, September 18th.

The Rev. Dr. Elwood Worcester, who has been abroad for his health since the late spring, was a passenger on the *Franconia*, which arrived in Boston on September 23rd. His family was with him. Dr. Worcester, when he left home, went to Italy by way of the Mediterranean route and gradually worked up through Europe, finally reaching Paris, where Mrs. Worcester has a sister, an artist, who has been resident there for some time. From Paris the family went to England and they were there when the war broke out. As all Americans were urged to leave Paris, Mrs. Worcester's sister found herself a few weeks later in London with the family. Dr. Worcester returns in the best of health and fully recovered from his alarming illness of the late winter. Another passenger on the *Franconia* was the Rev. Lloyd Burdwin Holsapple of Omaha, who has been abroad most of the summer, spending all his time in England.

On the *Canopic*, which arrived in Boston the following day, September 24th, was the Rev. Dr. Max L. Kellner, one of the faculty of the Episcopal Theological School at Cambridge. He had been away since the end of the last school term, and all of his time had been devoted to research work in Syria. He reports many important finds. In the collection which he brought back are a lot of implements and the bones and teeth of prehistoric men and animals.

THEOLOGICAL SEMINARY OF VIRGINIA OPENS

THE THEOLOGICAL SEMINARY of Virginia began its ninety-second year of work on Wednesday, September 16th. The new members duly registered numbered eighteen, and the total number in attendance at the present session will be forty-eight. Of the new entries four candidates are from the diocese of southern Virginia, three from Virginia, two from Maryland, two from North Carolina, and one each from East Carolina, Harrisburg, Kansas, and Pittsburgh. The prospects of the seminary for this coming year are very satisfactory. A few changes have been made in the curriculum, adapting it to the needs of students who are deficient in the knowledge of Greek. A special course has been introduced to enable men to take up a thorough study of the Greek language.

SEABURY DIVINITY SCHOOL OPENS

SEABURY DIVINITY SCHOOL, Faribault, Minnesota, opened its fifty-seventh year on St. Matthew's Day, Monday, September 21st. There was a sermon by the warden and a celebration of the Holy Communion. There is an enrollment of thirty-four students, taxing the capacity of the school almost to the limit. Several changes have been made in the faculty. Dr. Poole retires from the chair of Divinity after twenty-six years. He has been made Professor *Emeritus* of Divinity and Professor of Ethics and Apologetics, thus continuing his usefulness to the Church. Dean Matthews takes the chair of Divinity and the Rev. Frank Zoubek, B.A., B.D., is instructor in Old Testament. In addition to the regular faculty, a number of special lecturers will give courses during the year. Seabury has been made the custodian of the library of the Society for the Home Study of Holy Scripture and Church History. This library of over 5,000 volumes of Anglican theology, one of the best in the country, is being installed in the Johnston library of the school. Under the direction of the school faculty, with Professor Johnson in direct charge, the work of the S. H. S. H. S. will be carried on.

Many improvements have been made in the school buildings, and much has been done to add to the comfort of the students, and the beauty of the campus.

The correspondence-study department of the school has had an increased enrollment over last year, and is evidently filling a long felt want among the clergy.

COUNCIL OF THE GUILD OF ST. BARNABAS

THE TWENTY-EIGHTH annual council of the Guild of St .Barnabas for Nurses will be held at St. Luke's Cathedral, Portland, Maine, on October 13th and 14th. A meeting of secretaries will be held at Mrs. Foster's, 477 Cumberland Ave., and the opening service at the Cathedral with an address by Bishop Codman. After an early celebration of the Holy Eucharist the next morning there will be a business session followed by an informal conference on "How to Make the Guild More Efficient" by Miss Edith L. Soule and the Very Rev. Frank L. Vernon, D.D. Adjournment will be had after tea at the close of a business session in the afternoon.

SECOND PROVINCIAL SYNOD

IN ADDITION to the information already published as to the forthcoming primary synod of the Second Department, which is to meet in Brooklyn, beginning October 27th, there will be a dinner under the auspices of the Church Club of Long Island on Wednesday evening, when the speakers will be the Rt. Rev. Edwin S. Lines, D.D., Bishop of Newark, the Rev. H. Percy Silver, chaplain U. S. Military Academy, West Point, and the Rt. Rev. Thomas F. Gailor, D.D., Bishop of Tennessee.

CALLED TO EVANSVILLE, IND.

TO SUCCEED the late Rev. Horace Weeks Jones, who was killed in an automobile accident, the parish of St. Paul's, Evansville, Ind., has called to its rectorship the Rev. Albert L. Murray, now rector of St. Matthew's Church, Evanston, Ill. Mr. Murray was educated and ordained in Manitoba and came to the United States in 1907 to be rector of St. Mark's Church, Coldwater, Mich.

PRESBYTERIAN GIFT FOR A CHURCH SCHOOL IN CHINA

A GIFT of $1,000 for a residence for American women teachers at St. Hilda's School, Wuchang, China, has been made by a Presbyterian layman, who, while traveling in that country, became deeply impressed by the need of the splendid staff of foreign workers for proper housing.

NO SECULARIZATION OF MISSION HOSPITALS

IN REPLY to the correspondent who suggests that the Board of Missions should turn its medical and educational work to the state authorities in Japan, the Editor of the *Spirit of Missions* says:

"Christianity must continue to be accompanied by a ministry to human need; the Church never can turn over her responsibility altogether to the state; a gospel which did not attempt to heal the sick as well as to convert the sinful, would be an emasculated

gospel; and the Church therefore must bear her witness in this way wherever she is trying to set forth a whole Christ to the whole world. Surely there is as much and even more reason why there should be a Christian hospital in Tokyo, where the Church's message may be heard in the wards day after day, as that there should be one on Morningside Heights in New York City."

CHINESE GIRLS TO BE EDUCATED HERE

TEN CHINESE GIRLS, the first to be sent to the United States to be educated under the Boxer Indemnity Fund, arrived in New York in September. These girls were selected from the candidates who presented themselves by competitive examination held in English in China. All of them are Christians; eight of them are daughters of Chinese Christian pastors. Three of them are our own girls from St. Mary's Hall, Shanghai, one of whom stood first in the national examination.

THE LARGEST LENTEN OFFERING

A SHORT TIME ago the treasurer of the Board of Missions received the Lenten offering of St. Matthew's Sunday school, Fairbanks, Alaska. It amounted to $502.08. This is no doubt the largest per capita giving of the Sunday schools of the American Church. This is the school which gathers its money in condensed milk cans, because the ordinary mite boxes provided by the Board are neither sufficiently large nor durable.

FROM HEAD-HUNTERS TO CHRISTIANS

SOME forty years ago, when a British admiral cruising in northern waters anchored off the Indian town of Masset on Graham Island, British Columbia, a chief drove his war canoe alongside the man-of-war. A covering which concealed some object in one end of the canoe aroused the admiral's curiosity and he questioned the man about it. With pride the chief lifted the covering, revealing a heap of the gory heads of his enemies!

Recently the Bishop visited the home of this man's son, and found a Christian family, who entertained him in their home with every evidence of comfort and refinement. The change had been wrought by a mission of the Church of England. Every native in the place is an enthusiastic Christian. Their place of worship, which holds 300, is well filled at every service, and at least three of their number are able to take charge of the service and preach. What a testimony to the transforming power of the Gospel!

ST. JOHN'S ACADEMY OPENS

ST. JOHN'S MILITARY ACADEMY, Delafield, Wis., opened on the 24th for the Christmas term with every room filled. Last year several cottages outside the grounds cared for the overflow students. This year only three pupils have been obliged to seek quarters outside. The enrollment at date is two hundred and ten boys. Many improvements have been made in and about the buildings. The entrance has been beautified with a grand stairway, new floors have been laid throughout, and every room in the buildings has been redecorated. A new servants' cottage has been built. Cement sidewalks have been laid throughout the grounds. Three instructors have been added to the faculty.

MEMORIALS AND GIFTS

BY THE will of Olivia Murray Nicholas, who died in Geneva, N. Y., on July 1, 1914, the bequest of $500 is made to the Church home of that city.

BY THE will of Elizabeth T. Fitch, late of New Haven, the missionary society of the diocese of Connecticut will become the beneficiary of $2,000, and the Domestic and Foreign Missionary Society will receive $200.

EMMANUEL CHURCH, Athens, Ga., has recently been enriched by two memorials. The west porch has been completed in memory of Miss Bassinger, erected by her nieces and nephews. A magnificent brass eagle lectern is a memorial to Mrs. J. A. Benedict, given by the family. An order has been placed for a double stained glass window in memory of Mrs. Albion Dearing.

ATLANTA

C. K. NELSON, D.D., Bishop

Preparations for B. S. A. Convention—Other News

ATLANTA is preparing to receive a thousand delegates to the great Brotherhood convention, October 14th-18th. Bishop Nelson is chairman of the advisory committee, and C. M. Barnwell of the executive committee. Convention headquarters will be at the Hotel Ansley, where the business sessions will be held.

THE SUPREME COURT has sustained the lower courts, awarding to St. Philip's Cathedral $9,000 for damages occasioned by the city's changing the level of the street.

THE DIOCESAN convention will hold its annual session in La Grange, October 20th.

WOODBERRY HALL, the diocesan school for girls, was opened for the seventh annual session September 23rd, Bishop Nelson making an address. He presented a memorial scholarship to the school. The new building is a handsome colonial structure of forty rooms in the choice residential portion of Atlanta.

THE DEATH of Mrs. M. M. Morris at Athens, Ga., September 21st, removes from the diocese one of its oldest and most devoted communicants. Two of her sons are in the ministry, one in South America, and one in Virginia. Another son is professor of law in the University of Georgia, where her husband was for many years professor of English.

CALIFORNIA

WM. F. NICHOLS, D.D., Bishop

Addition at Deaconess' School Dedicated—Other News

ON FRIDAY, September 11th, the Bishop of the diocese dedicated the new porch house of the Deaconess School for the Eighth Province, located at Berkeley. It was the annual Bishop's Day, when he goes to the institution for a service and an address. The preliminary service was conducted by the Rev. E. L. Parsons, rector of Berkeley, and the key-note of the Bishop's interesting address was "Service." The institution is doing a good work, although the number of students is still very small. They have secured a large lot within easy access to the grounds of the University of California; and the new porch house makes a total provision for 22 persons. This means that 15 or 18 girl students from Church families can find a home in Berkeley under churchly influences.

A SERVICE of Litany and special intercessions for peace will be said in the churches of Oakland in rotation, and continually, until conditions are materially improved among the warring nations of Europe. These services began on Monday, September 14th.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop

Maryland Diocesan Missioner at St. James' Church, Skaneateles

THE REV. HERBERT PARRISH, diocesan missioner of Maryland, conducted a series of conferences at St. James' Church, Skaneateles (Rev. Geo. R. Howlett, rector), the second week in September. Large congregations were present at all the services. Starting with a conference on "Some Difficulties of Faith," the work of the Holy Trinity was shown in three conferences on "The Unknown God," "The Sign-post of Eternity," and "The Letter and the Spirit." Saturday evening was given up to the question box. The week was most successful in every way.

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CONNECTICUT

C. B. BREWSTER, D.D., Bishop

Convention Journal Reveals Interesting Figures—Death of L. N. Van Keuren

THE PUBLICATION of the convention journal this week brings to light some interesting figures concerning the work of the Church in this diocese. There are now more than 44,000 communicants, a greater number than ever, enabling Connecticut to hold her rank as fourth in the list of dioceses. There has been a marked increase in the number of baptisms, 2,273 being registered this year as against 1,997 last year. The number of confirmations, 1,812, is slightly less than last year. The total receipts of the parishes of Connecticut were $636,416.53; the figures last year in this column were $595,517.63. There has been a small increase in the number of Sunday school scholars, 17,148 now being enrolled.

THE DEATH of Louis Nelson Van Keuren occurred at Bridgeport, September 22nd. Mr. Van Keuren was formerly president of the Church Club of the diocese, and since 1897 had been one of the trustees for receiving donations for the support of the Bishop. His fidelity as a steward was further recognized when in 1908 he was made president and treasurer of the People's Bank and Trust Co. of New Haven. The funeral was held at St. John's Church, Bridgeport, Thursday, Rev. H. B. Cone, a former rector, officiating.

EAST CAROLINA

Memorial Services for Bishop Strange—Stained Glass Windows Presented

ON AUGUST 30th, the Sunday following the death of Bishop Strange, a memorial service was held in St. Peter's Church, Washington, N. C. (Rev. Nathaniel Harding, rector). The rectors' sermon was a tribute to the work of the late Bishop and the hymns used were those sung at the funeral. The Bishop's chair was draped with purple, and white and purple asters were placed on the altar. On the second Sunday in September memorial services were held in St. Paul's Church (colored), Rev. Jno. B. Brown in charge.

ST. PETER'S CHURCH has recently been made the recipient of a beautiful set of stained glass windows, completing the church fabric. There are four windows, given by Mrs. Fannie C. Saunders in memory of her husband, the late Col. Jos. Hubbard Saunders, and their three children, Susie Baker, Norfleet Smith, and Lizzie Shepherd.

FOND DU LAC

R. H. WELLER, D.D., Bishop

Social Service at Fond du Lac Cathedral—Other News

ST. PAUL'S CATHEDRAL, Fond du Lac, has taken upon itself the development of a social center in its excellently equipped buildings. Among the activities which have started with much enthusiasm are two groups of Campfire Girls, with an enrollment of thirty girls, most of them employed during the day; a troop of Boy Scouts, numbering twenty-four boys, a Men's Club, and "Saturday night movies," with lectures and films furnished by the University of Wisconsin. The Sunday school of St. Paul's has been completely reorganized, on a fully graded basis, with twenty-one teachers, ten of them men, and an enrollment of 181 persons.

GRAFTON HALL opened its season on Tuesday, September 22nd, with an enrollment much larger than last year. The faculty remains as last year, with new teachers in English and mathematics. The session opened with a celebration of the Holy Eucharist, offered by the Ven. B. Talbot Rogers, warden, and Archdeacon of Fond du Lac.

THE ARCHDEACONRY of Stevens Point held its semi-annual conference at Marshfield on September 23rd. The Bishop offered the Holy Eucharist, after which there was a series of meditations, conducted by the Rev. Campbell Gray of Rhinelander, followed by intercessions. The entire day was spent in conference upon the problems of the diocese, and in the evening there was a missionary mass meeting, largely attended by the people of Marshfield, at which addresses were delivered by the Rev. Campbell Gray and the Bishop.

CHRIST CHURCH, Oshkosh, which has been closed for a year, is about to be reopened, with the Rev. W. T. Reynolds, formerly rector of Manitowoc, in charge. An interested individual has offered to pay the salary of a priest there for one year, that the possibilities of this old parish, one of the first in the diocese to be organized, may be thoroughly tested.

THE Rev. PLACIDUS COOPER, deacon, formerly a lay brother of the late Benedictine order at Caldey, was made deacon at St. James' Church, Manitowoc, on the Fifteenth Sunday after Trinity, and has been appointed assistant minister at Grace Church, Sheboygan, under the Rev. A. P. Curtis. This makes a staff of three at Grace Church, as Mr. Whinfield, a communicant of the Church formerly affiliated with the Y. M. C. A. movement, is employed there in charge of the large Boy Scout troop. This troop has over one hundred members, and is supported by general subscription in the town.

HARRISBURG

J. H. DARLINGTON, D.D., LL.D., Ph.D., Bishop

Christ Church, Milton, Renovated—Annual Celebration at St. Matthew's Church, Sunbury

CHRIST CHURCH, Milton, has been thoroughly renovated during the last few weeks, and sundry repairs have been effected and improvements made. The interior walls have

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been cleaned and refinished in oil. All woodwork has been scraped, stained, grained and varnished. The floor has been recarpeted, and electric lights have been installed, taking the place of the former method of lighting by gas. The church will be opened for service in the near future. It is worth mentioning in this connection that all fuds necessary for the above metioned work were in hand before the work was begun.

The annual parish day of St. Matthew's Church, Sunbury, was observed on St. Matthew's Day. There were two celebrations of the Holy Communion during the forenoon, by the Rev. John William Torkington of Northumberland. At the evening service, the rector, the Rev. Walter C. Pugh, spoke of the progress the parish had made in the year past. It had been signalized by the purchase of a rectory. This is a commodious building, well built, heated by steam and located in the same block with the church. Early in the evening a service of benediction of the rectory was held. The service was read by the Rev. Leroy F. Baker, general missionary of the diocese.

The northern deanery met at Lawrenceville, September 22nd. The Rev. Percy Rigdon Dix, rector of St. Luke's Church, Blossburg, led the discussion on Prayer Book revision. The Rev. Frederick Diehl, rector of St. Paul's Church, Wellsboro, was elected Dean for the ensuing year.

INDIANAPOLIS

Joseph M. Francis, D.D., Bishop

Two Anniversaries Celebrated on St. Matthew's Day

St. Matthew's Day, September 21st, was the fifteenth anniversary of the consecration of Bishop Francis, and was observed, as usual, by a service at All Saints' Cathedral for the Woman's Auxiliary.

On the evening of St. Matthew's Day the Rev. George Graham Burbanck, vicar of St. George's mission, celebrated his tenth anniversary as priest in this mission, the parishioners, old and young, attending in great numbers. The pretty rectory, to which a second story has just been added, was first visited and admired. Afterwards there were speeches and refreshments. Speeches were made by the Rev. Mr. Stanley, rector of Christ Church, and the Bishop, who recounted the progress made by the mission under Mr. Burbanck.

LONG ISLAND

Frederick Burgess, D.D., Bishop

Death of Philander R. Jennings of Merrick

One of the most active and distinguished Churchmen of Long Island, Mr. Philander R. Jennings, of Merrick, died, suddenly, on Monday, September 21st. He was born in New York City sixty-three years ago. For a number of years he was a member of the diocesan convention of Long Island and also the General Convention. Since 1907 he had been a member of the chapter of the Cathedral of the Incarnation at Garden City, and he was also treasurer of the cathedral chapter. He was also treasurer of the archdeaconry of Queens and Nassau counties. Mr. Jennings was a warden of the Church of the Redeemer at Merrick and formerly a member of the board of managers of the Church Charity Foundation. He was also a member of the Union League, Shinnecock, Garden City Golf Club and Hamilton Club and the Church Club of the diocese of Long Island. The funeral was held on Thursday, and the officiating clergymen were Bishop Burgess, Dean Moses, Archdeacon Duffield, the Rev. F. M. Townley, and the Rev. W. W. Littebrandt, rector of the parish.

MARYLAND

John G. Murray, D.D., Bishop

Junior B. S. A. Meeting—Other News

The junior diocesan assembly of the Brotherhood of St. Andrew held its first meeting of the fall at St. Andrew's Church, Baltimore (Rev. E. Ashley Gerhard, vicar), on Thursday evening, September 17th. There was a good attenuance. The principal speaker of the evening was Mr. Ogle R. Singleton of Washington, D. C., who made a very helpful address on the subject, "The Boy in the Church."

At the Frazier Memorial chapel, Phoenix, Baltimore county, on the Tenth Sunday after Trinity, a memorial service was held for the little son of Mr. and Mrs. Younger Arnold, who was burned to death in a fire which destroyed their home some time ago. The service, which was arranged by the Rev. Peter F. Lange, who officiated, was unusually impressive and helpful.

On Sunday, September 20th, at St. Andrew's Church, Baltimore (Rev. E. Ashley Gerhard, vicar), the Eucharistic lights and seven-branched candlesticks formerly in use for many years in the old St. Andrew's Church, were restored to their places in the sanctuary and used for the first time since the consolidation of the two churches.

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MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., Bishop.
SAMUEL G. BABCOCK, Suffr. Bp.

Sermons on the War—To Elect a New City Missionary in Boston

THE REV. JAMES SHEERIN, rector of St. Matthew's Church, South Boston, is giving a series of Sunday night addresses in response to these questions which are pertinent to the present European war: "What are the Important and Human and Religious Qualities in Each Nationality now at War?" "Why Must American Christians Respect and Wish Them Good?" On each Sunday night some one of the several nations involved in the European war is considered, Germany, France, England, etc., being taken up individually and its elements and characteristics analyzed.

A MEETING HAS been called at the diocesan house for Friday, Oct. 2, to elect a successor to the Rev. Frederick B. Allen, who for twenty-six years has been the superintendent of the Episcopal City Mision, and who for the past year or more has been acting archdeacon of the archdeaconry of Boston. The appointment will be made by Bishop Lawrence and the election by the archdeaconry will follow as a formal proceeding. It is understood that the Rev. Ernest J. Dennen of St. Stephen's Church, Linn, has been given serious consideration for the post, which is an important one in the diocese. The Rev. Mr. Allen sent in his resignation as superintendent of the City Mission last year when he completed his twenty-five years of service, but on the earnest request of the Bishop and others he consented to remain another year until the right man could be found to succeed him.

THE REV. NEILSON P. CAREY of the staff of St. James' Church, New York City, has accepted a call to St. John's Church, Beverly Farms, which was started only a few years ago as a mission by St. Peter's Church, Beverly. During the days that it was a mission the services were conducted by the Rev. Eugene J. V. Huiginn of St. Peter's, and after it was made an independent parish in January, 1912, the Rev. A. E. George conducted services for a time. This past summer its preachers have included the Rev. John W. Suter and the Rev. Sherrard Billings of the faculty of Groton school. Mr. Carey, who will be the first settled rector of the new parish, will begin his duties the first part of October. During the summer he has been in California.

MICHIGAN

CHARLES D. WILLIAMS, D.D., Bishop

Dedication of a New Church at the Capital

THE BEAUTIFUL brick Gothic church of St. Paul's, Lansing, was dedicated on September 23rd, by Bishop Williams in the presence of Bishop McCormick of Western Michigan, Archdeacon Sayres, Dean Munday and many of the clergy and representatives of the state. The church stands opposite the capitol and is a monument to the energy, ability and devotion of the rector, the Rev. Henry J. Simpson, who made the plans, executed the blue prints for all details, drew up the specifications, supervised all the construction and personally solicited and raised the money. The total cost of the building was $35,000.00, of which only $10,000.00 is unpaid at the present time.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Admission Service of G. F. S. at Columbus—Chasuble Presented to Racine College by Mrs. Robinson

ON SUNDAY AFTERNOON, September 27th, the local branch of the Girls' Friendly Society (Miss Edith Blakeslee, Branch Secretary) at Columbus held a flower service which was well attended by the communicants of St. Paul's and the members of St. Agatha's Guild. The office was read and appropriate hymns were sung and an address given to the associates and members by the deacon in charge, the Rev. C. S. Turquand, on the privileges and responsibilities attaching to membership in the society, and urging them all to hearty coöperation in the work in Columbus. The admission service followed immediately, at which two associates and eleven girls were admitted into membership by the chaplain, and at the conclusion the girls collected the flowers used in decorating the church and formed in procession up James street to Saint Mary's Hospital, where they presented them to the sisters for use in the rooms there. Miss Ella Cornwell, an associate of the local branch, is at St. Mary's recovering from an operation for appendicitis and was particularly remembered with a bouquet. This was Mr. Turquand's last service in Columbus as he is leaving for Fond du Lac, where he will complete his studies for the priesthood. The Rev. George Carlton Story, of Nashotah, succeeds him and will enter upon his duties on Sunday, October 4th.

AT THE OPENING of Racine College on September 23rd it was announced that a chasuble presented by Bishop Nicholson to Bishop Robinsoin, who was for many years warden of

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WAR RELIEF FUNDS THROUGH THE FEDERAL COUNCIL

The Federal Council of the Churches of Christ in America, having received several requests relative to war-relief funds, would recommend that the members of our churches make their contributions through their own denominational channels when such have been provided.

In order to meet other cases the Council offers to receive, distribute, and render account of contributions both on and after Sunday, October 4th, for such purposes as the relief of widows and orphans, the care of the wounded, the support of religious organizations engaged in such work, and other similar objects, in relief of the suffering caused by the war now making such want and woe among all our brothers and sisters of the nations in conflict.

Such funds will be conveyed according to the object, which should preferably be designated, to the proper organizations and movements through the State Department or other approved channel, including, when necessary, the appointment of committees in the various countries which will act with the Federal Council Commission on Peace and Arbitration. Checks should be payable to Alfred R. Kimball, Treasurer, and sent to 105 East Twenty-second street, New York.

It seems appropriate that such relief should be rendered in the name of the Churches.

(Signed) SHAILER MATHEWS,
President.
(Signed) ALFRED R. KIMBALL,
Treasurer.
(Signed) CHARLES S. MACFARLAND,
Secretary.

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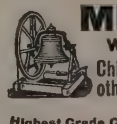
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Racine and afterwards Bishop of Nevada, has now been presented by his widow to the college chapel. Racine opened with excellent attendance on the 23rd as stated.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Plans of the Church School at St. Louis—Death of Mrs. Wainwright

THE CHURCH School of Religious Instruction at St. Louis, under the auspices of the diocesan board of religious education, is planning a busy year, following the succesful work of last year. It affords careful and inspirational instruction in the following subjects: Religious Pedagogy, Gospels and the Life of Christ, Missions and Social Service, Apostolic Church, Biblical Geography, Prayer Book and Church Worship, The Christian Year, and Old Testament. Admirable as its work is, however, one wonders just why the name "Church School" should be applied to it, because one looks in vain for any instruction in the doctrine or history of the Church, especially that during and following the period of the Reformation. This omission to set forth the distinctive position of our Church would seem to indicate that this school, while doing a very wise thing for the Church people of St. Louis, is just missing the opportunity to do a very great thing.

MRS. CAROLINE H. WAINWRIGHT, widow of the late Rev. J. A. Wainwright, died at Palmyra on Friday morning, September 18th, and was buried in Greenwood Cemetery, after services in St. Paul's Church on Monday afternoon, conducted by the rector of the church, the Rev. Robert E. Long, assisted by Bishop Tuttle and the Rev. John Davis of Hannibal. Mrs. Wainwright was 85 years of age. She was married in 1859. Her husband was rector of St. Paul's Church for 25 years and was president of St. Paul's College for three years. He died about 16 years ago. Mrs. Wainwright is survived by two daughters, Mrs. Evans, wife of the Rev. John H. Evans of Wabasha, Minn., and Mrs. J. W. Mackey, of Palmyra.

OHIO

WM. A. LEONARD, D.D., Bishop
FRANK DU MOULIN, LL.D., Bp. Coadj.

Rev. G. F. Patterson Celebrates Anniversary—Death of Miss Mary Chase—Other News

ON SUNDAY, September 20th, the Rev. Gerard F. Patterson celebrated with some special services, the fifteenth anniversary of his rectorship of the Church of the Incarnation, Cleveland. The Bishop of the diocese wrote a letter of congratulation, stating that "Fifteen years is a long rectorate anywhere, especially in this part of the world, where men of ability and success are tempted to move from parish to parish. Mr. Patterson came to this parish when it was only a feeble mission. I wondered at the time that he was willing to take such a small and inconspicuous work. But with courage, energy, and ability he gave himself to the task of construction and upbuilding."

MISS MARY CHASE, one of the oldest communicants in Ohio, 91 years of age, died at her home at Gambier, on Sunday, September 13th. She was the granddaughter of Philander Chase, the first Bishop of Ohio, a gentlewoman of high Christian breeding and culture, and many graces of mind and heart. She was born at Steubenville, but had lived at Gambier since 1866, where she became a leader in Church and college circles. Her father, son of Bishop Chase, died in her girlhood, and her mother, who was the daughter of Bazaleel Wells, the founder of Steubenville, and St. Paul's parish in that city, married the Rev. Intrepid Morse, one of the early missionaries in the undivided diocese of Ohio.

THE MISSIONARY BANNER, which is awarded each year to the Sunday school of the diocese having the largest per capita Lenten offering for missions, was won this year by the Sunday school of St. Paul's Church, Cleveland, the total offering being $342.81; per capita $1.69. The Sunday school of St. Timothy's Church, Massillon, was second with a total offering of $213.41; per capita $1.19.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Pittsburgh Clerical Union Resumes Sessions—Other News

THE FIRST meeting of the Pittsburgh Clerical Union for the season of 1914-15 was held at St. Matthew's parish house, Homestead, on St. Matthew's Day. There was a paper on Gnosticism, by the Rev. A. N. Slayton, rector of St. Peter's Church, Uniontown. An interesting discussion ensued. The attendance was very good for a meeting held outside the city.

ON TUESDAY evening, September 22nd, a meeting of the Church Historical Society took place at St. Peter's parish house, when a paper on the history of St. Luke's Church, Smethport, was read by the rector of that parish, the Rev. W. E. Van Dyke.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Cornerstone Laid of New Parish House for St. Peter's Church, Manton—New Parish House for St. Mary's, East Providence

THE CORNERSTONE of the new parish house in course of erection at Manton for St. Peter's Church was laid on Sunday, September 20th, immediately following the morning service. The rector, Rev. Alva E. Carpenter, officiated and laid the stone with appropriate ceremonies, being assisted by the Rev. Otis O. Wright of Swansea, Mass. The choir, clergy and congregation marched from the church, and upon assembling at the appointed place, the hymn, "The Church's One Foundation," was sung. Then followed Psalm 127 and appropriate prayers. The list of articles placed in the box was read by Mr. Wm. A. O'Brien, lay reader, and remarks were made by Mr. John R. Hulme, the senior warden, and Mr. Richard F. Aust, the treasurer, Mr. George H. Cox of the building committee, and the rector. The building will be of wood and will contain rooms for the parish guild and the Sunday school.

A SIMPLE and appropriate service accompanied the breaking of ground for the new parish house of St. Mary's, East Providence, on Monday, September 14th, at 4 P. M. Prayers were offered for a blessing on the work, for the workmen, and all engaged in the construction of the building, and for the people of the parish, several hymns were sung, and the rector, Rev. Herbert C. Dana, turned the first earth. Then all present assisted in the work of excavation. The cornerstone will be laid in a few weeks.

SACRAMENTO

W. H. MORELAND, D.D., Bishop

Memorial Windows at Emmanuel Church, Grass Valley

AT THE evening service on Sunday, September 13th, a sermon was preached by the rector, the Rev. Bert Foster, in dedicating fourteen large and four small windows, recently completed in Emmanuel Church, Grass Valley, Cal. The windows were provided for by the parishioners, but the planning of them and the placing of them were left to the rector. They are of art glass and are all in harmony, teaching lessons to the beholder, as he approaches the church, as he worships in it, and as he leaves the edifice.

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SAN JOAQUIN

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Clergy Use Automobiles—Other News

THE DISTRICT of San Joaquin is ready for work this fall. Five of the clergy have automobiles, which enables them to cover more territory and hold more services every Sunday. The cars used by Bishop Sanford and Canon Rhames were partly presented by the people to aid in missionary work.

THE CLERICUS of San Joaquin met at St. James' Pro-Cathedral on Tuesday, Sept. 15, with 8 of the 15 clergy of the district present. The Holy Communion was celebrated by Bishop Sanford. The business meeting followed, the Rev. W. T. Renison in the chair. The Rev. Canon Rhames was reëlected secretary-treasurer. The subject of discussion was "Missions in Asia."

TWO PARISHES have lately changed rectors. The Rev. W. B. Bellis succeeds the Rev. W. H. Evans at Selma and Fowler. The Rev. J. F. Hamaker succeeds the Rev. Dr. W. D. Williams of Visalia.

SOUTHERN OHIO

BOYD VINCENT, D.D., Bishop
THEO. I. REESE, D.D., Bp. Coadj.

Two Memorial Services—Other News

ON WEDNESDAY, September 23rd, in connection with the session of the Columbus convocation, a memorial service was held at St. Luke's Church, Marietta, with addresses by President Peirce of Kenyon College, and the Bishop Coadjutor, in memory of the Rev. John Boyd, D.D., who was rector of that parish for fifty years, and *rector emeritus* for fourteen years longer. The principal dates in his long and useful life are: Born December 6, 1823; graduated from Kenyon College in 1844; from Gambier, 1850. Ordained deacon August 4, 1850; ordained priest, February 22, 1852. Rector of St. Luke's parish, Marietta, from 1850 to 1900. Died August 19, 1914.

A MEMORIAL service was held at Holy Trinity Church, Hartwell, Cincinnati, on Sunday afternoon, September 20th, in memory of William Wilshire Myers, for thirty years junior warden of that parish. The rector, the Rev. J. D. Herron, made an address on his life as a church officer and citizen, and read a poem by the deceased on the ideal citizen, while Canon Reade spoke of Mr. Myers' work in the diocese and state both as a member of important diocesan committees and as one of the state counsellors of the Brotherhood of St. Andrew.

ON ST. MICHAEL and All Angels' Day at St. Paul's Cathedral, Cincinnati, Bishop Vincent conducted a quiet day for the Woman's Auxiliary of the Cincinnati convocation. His subject was "Prayer."

UTAH

Peace Services—Rowland Hall, for Girls, Opened —Other News

DAILY SERVICES of intercession for peace are being held at St. Mark's Cathedral, Salt Lake City, at 12:10 P. M., conducted by the clergy of the city.

ROWLAND HALL, the Church school for girls, has opened its 34th year with a larger number of boarders and day scholars than last year. The following new members have been added to the teaching staff: Miss Emma Melvin, Miss Rosamonde Ritchie, Miss Alice Hubbard, Miss Alice Churchill, and Mrs. Ella C. Wetzell.

THE REV. EDWIN TUTTLE LEWIS took charge of St. John's Church, Logan, on September 20th. Mr. Lewis comes to Utah from Milwaukee, where he has been assisting the Rev. Holmes Whitmore at St. Paul's Church during the past year.

THE HOLIDAY HOUSE is maintained by the Girls' Friendly Society of the district high up in the mountains near Salt Lake. During the season which closed on Labor Day about two hundred persons, including twenty-five members and ten associates, enjoyed their vacation there.

THE EMERY MEMORIAL HOUSE for students at the University of Utah has opened for its second year under the charge of the Rev. M. W. Rice. Already twenty-six boys are settled in the house.

AT THE SPECIAL Labor Day service held in St. Paul's Church, Salt Lake, the church was crowded and many were turned away. Bishop Spalding preached the sermon.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Date Set for Annual Council—Other News

IN ACCORDANCE with the recently adopted constitution of the diocese, the annual council is called for the Tuesday after the second Sunday in November. The last council left the naming of the place with the Bishop. The Bishop is, therefore, arranging to convene the next council at Grace Church, Kansas City, on Tuesday, November 10th.

THE American Federation of Labor has been urging the local bodies affiliated with it in the different cities to observe Labor Sunday. In accordance therewith the Industrial Council of Kansas City has arranged every year, for the past five years, for a special service to be given on the afternoon of Labor Sunday at the Labor Temple. To this different priests and ministers have been invited, and some notable addresses have been made. This year it was deemed wise to have the service in some church, and as Bishop Partridge had accepted the invitation to be the preacher, he was asked to arrange the service at Grace Church. Besides the Bishop nearly every one of our clergymen in the city was vested and in the chancel. The music was exceptionally fine and the sermon by the Bishop was a most illuminating exposition of the spirit of sympathy that should possess the members of the Church. The members of the local labor organizations were not very well represented, but those present were well pleased.

MOST OF the money for the church lot at Excelsior Springs has been raised, and one of the local banks is holding the deed for the diocese. Effort is now being made to complete the payment, if possible, by Christmas, and certainly not later than Easter.

ST. LUKE'S PARISH, South St. Joseph, feels the need of a new church building. The vicar and the communicants are pushing in the matter with fair prospects of success.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Diocesan Notes

ON TUESDAY evening, September 22nd, the parishioners of the Church of the Ascension, Rochester, tendered a reception to their new rector and his bride, the Rev. and Mrs. Wm. C. Compton, who recently returned from their wedding journey. Mrs. Compton was presented with a golden egg filled with gold coin as a "nest egg" for the new home.

ON SUNDAY last, at the close of morning service, a window was unveiled in Trinity Church, Rochester (Rev. Chas. R. Allison, rector), in memory of the late Charles L. Gates, who for many years was a vestryman of the parish.

CANADA

News of the Dioceses

Diocese of Ontario

AT TRINITY CHURCH, Merrickville, a vested choir was introduced for the first time at the

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Harvest Festival service, September 13th.—Daily services are held in St. George's Cathedral, Kingston, of special intercession during the present war.—Dean Starr, of Kingston, has been accepted for active duty by the war office, and is now with the Irish Guards, taking rank as major. The Dean was in England for his health, which has been poor, and the day the war broke out offered his services as chaplain. He was accepted at once and was probably the first Canadian to have that distinction.—The power of making appointments in the diocese has been delegated to Bishop Bidwell by Bishop Mills.

Diocese of Huron

A fine memorial window and tablet were dedicated in St. George's Church, Owen Sound, August 29th.—At the meeting of the executive committee of the diocese, September 10th, a resolution was passed indorsing the steps already taken by the government and people of the Dominion in giving assistance to the utmost in the present war, "and urges all to pray earnestly that God may soon give us a righteous and abiding peace." There were twenty-one clergymen and fourteen laymen present at the executive meeting.

Diocese of Niagara

The diocesan board of the W. A. held its first meeting for the season in St. Matthew's parish hall, Hamilton, September 9th. Favorable accounts were given of the work being done, thirty bales having been sent off to various missions.—The death of Canon Henderson, for forty years rector of St. Mark's Church, Orangeville, took place in Bowmanville Hospital, September 14th.

Diocese of Toronto

Work on the new building of the Church of the Good Shepherd, Toronto, was begun September 7th.—Bishop Stringer, of Yukon, preached in the Church of the Resurrection, Toronto, on the evening of the 6th. He has just returned from England and was in Toronto on his way back to his diocese.—Special services were held in St. Simon's Church, Toronto, September 13th, on the occasion of its reöpening after being closed for some months for repairs and improvements. It was announced that the large flag which had been presented to the church would be draped on the west wall of the church and remain there during the war.

Diocese of Edmonton

A corporate Communion for the diocesan W. A. was held in the pro-Cathedral, Edmonton, September 3rd, opening the season's work. A number of the clergy assisted. The sermon was given by Bishop Gray.—A number of the diocesan clergy have volunteered to go to the front as army chaplains, but owing to the lack of men in the diocese it is thought that only one will be allowed to go.

Educational

Milwaukee-Downer College opened on Wednesday, September 16th. During the summer a new pipe-organ was installed in the chapel. The faculty has been strengthened this year by the addition of several new members. The department of Home Economics looks for a successful year with three new instructors in Domestic Science from Teachers' College, Columbia, all with special training and experience in this line. An assistant in Arts and Crafts has been added to the staff. With the increased facilities in the Home Economics department, the college is able to offer short courses for home makers in various branches. These courses are five and ten weeks in length, and begin at intervals during the year, the first opening in October. The registration is satisfactory and a splendid year is expected in all departments.

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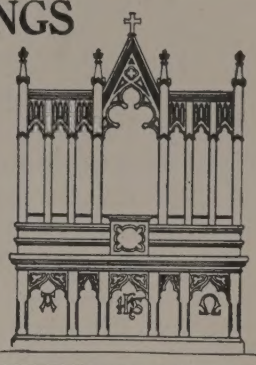

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VACUUM CLEANERS

We are offering the "Bantam" Electric Vacuum Cleaner. It is smaller than a Carpet Sweeper and works much better, at an operating cost of less than a cent an hour. You won't expect us to use this space to tell the whole story. But we have an exceedingly profitable offer—for both of us—to make, and if you can use, or even consider using, a Cleaner in your house or office, will you very kindly let us tell you about it?

The necessity for rebuilding Wellesley after the fire is the cause for this business venture of the Class of 1916.

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A study of the "Founders"—Lucius, Sebert, Edward the Confessor, Henry III., and Henry VII.

The Young Churchman Co., Milwaukee, Wis.

Widows and Orphans First!

The call has come to the Christian Church to Pray and to Work for War-stricken Europe. Faith without works is dead. The President's call to prayer on Sunday, October 4, was prompted by his own Thought, the Request of Religious Bodies and the urging of The Christian Herald. The Christian Herald believes in the power of prayer. It also believes in the power of good works. **America the generous, will go into Europe and open the door for America the Peace-Maker.** You have prayed and will continue to pray for peace, which is the utmost you can do at present to end the war. But you can **at once relieve** the Anguish of a widowed heart or of an orphaned child.

A wave of fire over Europe more terrible, more devastating, than the eruption of a Volcano has robbed thousands upon thousands of Mothers and little children of their natural protectors, and of their homes.

The Innocent Sufferers.

They walk to and fro in the land helpless, dazed, hopeless. The bitter tale is all too true. The bitter Need is all too real. This awful condition calls for the promptest and most generous aid. You have added your prayer to the great volume of petition that has gone up to God for peace. Will you now add your gift to the volume of material sympathy that Christian America is showing for those in such dire need?

HOW YOU CAN REACH THEM

In behalf of these Silent Sufferers, The Christian Herald places its facilities, proven in a score of great Charitable Movements, at the service of the whole Christian body. Readers of this publication as well as of the The Christian Herald, know from experience that the Fund will be administered with the maximum of benefit to those for whom it is intended. More than $4,000,000 has been thus distributed through The Christian Herald in the past twenty years.

The present Fund will be forwarded through the State Department at Washington, and handled abroad by representatives chosen for their special fitness. An American Interdenominational Advisory Committee is now being organized, and as soon as completed their names will be furnished to this publication and will be published in full in The Christian Herald.

Individual gifts in any amount should be promptly sent in. Every dollar will be put at work as speedily as practicable. Under proper local auspices, collections should be made from house to house, in churches, Sunday Schools, Young People's Societies, from business men and from institutions.

Such collections should be forwarded daily.

Acknowledgment will be made in The Christian Herald as the money comes in. The Donors may indicate in which country their gifts shall be applied and EVENTUALLY DIRECT ACKNOWLEDGMENT WILL BE MAILED FROM THE CAPITAL OF THE COUNTRY SO DESIGNATED. The Need is Immediate. Make your Response Immediate. The need is overwhelming: Overwhelm it in turn with Christian kindness. Before the Fund was announced at all, gifts began to come into The Christian Herald office, and the stream is daily growing stronger. We lay upon every Christian heart the urgency of this Appeal, and the greatness of the Opportunity to present to the World a convincing proof of the real Unity of the Followers of Jesus Christ.

THE NORTHFIELD SCHOOLS
(Incorporated)

East Northfield, Mass., Sept. 17, 1914.

THE CHRISTIAN HERALD, New York City:

Enclosed herewith please find a small subscription to the fund for the "Silent Sufferers" in Europe. I wish that I could make it many times as large, for it is an inadequate expression of my sympathy. May I congratulate you upon making this effort in behalf of the "Silent Sufferers" in those lands which are now feeling the scourge of war? It is an opportunity for Christian America that we trust will never again present itself, of extending a helping hand to those in such dire distress.

Yours sincerely,

(Signed) W. R. MOODY.

Send your contribution to WIDOWS' AND ORPHANS' FUND,
"The Christian Herald" 531 Bible House, New York